English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

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In the Name of Allah, the Most Gracious, the Most Merciful

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The third and last part of Hajj

Chapter on Fawat and Ihsar

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1: Ihsar (being blocked from performing Hajj or `Umrah after entering ritual state for Hajj and `Umrah) may be by an enemy or other reasons such as sickness

Q: If a pilgrim passes the Miqat saying Talbiyah for Hajj and 'Umrah without stipulating [to end his Hajj if he was in a state of Ihsar], then faces an incident like sickness which prevents him from completing his rituals, what should he do?

A: He is then considered Muhsar (a person in a state of Ihsar), if he did not stipulate and was inflicted by something that prevented him from completing his rites. He should be patient in hope that the preventing causes may be removed so that he can continue. If, however, he is not able to remove the preventive causes, he is indeed Muhsar and Allah, the Exalted, says about one who is Muhsar: (But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford) The correct view is that Ihsar may be by the enemy or due to other reasons such as sickness. In this case, he should sacrifice and then shave or shorten his hair and leave his state of Ihram (ritual state for Hajj and `Umrah). This is the ruling of one who is Muhsar, he should sacrifice his animal in the place where he was prevented, no matter where it is and should give it to the poor of that place. If he does not find anyone in that place, he should give it to the poor of the Haram, or the poor around it, or the poor of some villages. Then he should shave his head or shorten it, then he should leave his state of ihram. If he is unable to sacrifice, then he should fast for ten days and then shave or shorten and come out of his state of Ihram.

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2. The ruling on one who is prevented due to some reason or another from performing Tawaf and Sa`i

Q: What is the ruling on one who begins Ihram (ritual state for Hajj and `Umrah) from a Miqat (site for entering Ihram for Hajj and `Umrah) for Hajj (pilgrimage) or `Umrah (lesser pilgrimage), and then is prevented from performing Tawaf (circumambulation of the Ka`bah) and Sa`i (going between Safa and Marwah during Hajj) due to some reason or another?

A: Whoever enters into the state of Ihram to perform Hajj or `Umrah and is then prevented from performing Tawaf due to some reason or another, should remain in the state of Ihram if the reason is expected to be lifted soon. For example, if the reason be a flood, or an enemy with whom permission to pass and perform Tawaf and Sa`i is negotiable, one must not hasten to come out of the ritual state of Ihram. Such was the case with the Prophet (peace be upon him) and his Companions, where they remained in the state during the Day of Al-Hudaybiyyah; in order to negotiate with the people of Makkah, hoping that they would be allowed to enter and perform `Umrah without fight. Thus, when the Makkans refused to allow him (peace be upon him) in without a fight, and the two parties concluded a peace treaty, according to which the Prophet (peace be upon him) and his Companions were to return to Al-Madinah and perform `Umrah in the following year. (Then, the Prophet (peace be upon him) and his Companions slaughtered their sacrificial animals, shaved their heads and removed the ritual state of Ihram.) This is what should be done by the Muhsar (one blocked from performing Hajj or `Umrah after entering ritual state for Hajj and `Umrah), who cannot continue due to any reason. However, one should not hasten to remove the ritual state of Ihram; for if becomes possible to lift the blockage, then one should maintain

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their Ihram to perform the Manasik (rituals). If, however, one is not able to eliminate the hindrance while it is difficult for them to maintain Ihram, then they should remove Ihram for this `Umrah or Hajj. In this case, they is not required to do anything else other than offering sacrifice and then shaving or shortening their hair. This is what the Prophet (peace be upon him did) and his Companions did on the Day of Al-Hudaybiyyah. By doing so, one has removed the state of Ihram, as Allah (Glorified and Exalted be He) says, (But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice.) (Men's) Shaving of their heads should be done after offering sacrifice, while they can shorten their hair instead of shaving. One should first offer sacrifice, then shave or shorten the hair, and then they can remove the state of Ihram and return to their countries. Whoever does not find a sacrificial animal should fast for ten days, then shave or shorten the hair, and finally remove the state of Ihram.

3- Whoever makes a stipulation upon entering Ihram is not required to offer sacrifice

Q: If a Muslim intends to perform Hajj but after entering Ihram is prevented from completing it, what are they required to do?

A: If someone is prevented from completing Hajj (pilgrimage) after Ihram (ritual state for Hajj and `Umrah) due to illness or any other reason, then it is permissible for them to remove the state of Ihram after sacrificing one's Hady (sacrificial animal offered by pilgrims), and then shave (for men) or shorten their hair. Allah (Glorified and Exalted be He) says: ﴾And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice.﴿

This is also because when the Prophet (peace be upon him) ﴾was prevented from entering Makkah on the Day of Al-Hudaybiyyah; he (peace be upon him) sacrificed his Hady, shaved his head and then removed of the state of Ihram, and ordered the Companions to do the same.﴿ However, if someone prevented from continuing the ritual states, "If anything holds me back, then it is there that I will remove my Ihram", upon entering Ihram, then one may discontinue the state of Ihram without offering sacrifice or any other compensation. This is grounded on what is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), from `Aishah (may Allah be pleased with her) ﴾that Duba`ah bint Al-Zubayr ibn `Abdul-Muttalib said: Oh Messenger of Allah, I want to perform Hajj and I am sick. Thereupon, he (peace be upon him) said : Perform Hajj and stipulate that 'I am to leave Hajj where I am not able to complete it.﴿ .

Q: A man travelled with his wife by plane, having the intention of performing `Umrah (lesser pilgrimage). When they arrived in Jeddah, his wife fell ill at the airport. Thus, they soon returned to Riyadh on the same day without performing the ceremonial rites. They had, however, stipulated at the time of intending to perform `Umrah that it is conditional. Did they commit a sin by doing this? (May Allah reward you well) and what is required of them?

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A: In the Name of Allah, all praise be to Him Alone. If they stipulated at the time of entering Ihram (ritual state for Hajj and `Umrah) that if they happen to be prevented from continuing, then it is there that they would end their Ihram, or something to that effect. Thus, they can discontinue their state of Ihram without being required to make up for it. This is because the illness which afflicted the wife prevented her from performing the rites of `Umrah. For, it was authentically reported from the Prophet (peace be upon him) that he ﴾said to Duba`ah bint Al-Zubayr (may Allah be pleased with her), when she said: O Prophet of Allah, I want to perform Hajj but I am sick,: 'perform Hajj and stipulate that the place where Allah holds you is that in which you will remove Ihram.﴿ . Agreed upon to be authentic.

Q: A woman went to perform Hajj (pilgrimage) with her mother who fell ill. Therefore, she stayed in the room with her ill mother on the Day of `Arafah (9th of Dhul-Hijjah). Neither the daughter nor the mother stood in `Arafah. After Hajj, they went to stand in `Arafah from the Zhuhr (Noon) until Maghrib (Sunset) Prayers. What is the ruling on their Hajj? What are they required to do?

A: They are required to end their state of Ihram (ritual state for Hajj and `Umrah) by performing the rituals of `Umrah (lesser pilgrimage). Each of them should perform Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah during Hajj), shorten their hair, and make Tahalul (removal of the ritual state for Hajj and `Umrah). Moreover, they are required to make up for what they missed the following year, along with slaughtering a sacrificial animals on behalf of each of them in Makkah and distribute the meat to the poor people,

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if that is possible. As for their standing in `Arafah from Zhuhr until Maghrib on `Eid-ul-Adha (the Festival of the Sacrifice), this is a Bid`ah (innovation in religion) and they will not be rewarded for it as it is not a permissible act.

4- Place where a Muhsar offers his Hady

Q: Is sacrificing Hady (sacrificial animal offered by pilgrims) somewhere other than the Haram is only allowed for a Muhsar (person blocked from completing Hajj or `Umrah)?

A: A Muhsar should sacrifice the Hady in the place where they were prevented from continuing the rituals, whether they were in the Haram (all areas within the Sacred Sanctuary of Makkah) or in Al-Hil (all areas outside the Sacred Sanctuary of Makkah).

5- Fasting ten days for those who are unable to offer sacrificial animal

Q: What is the ruling on a person who intends to perform Hajj (pilgrimage) and `Umrah (lesser pilgrimage), but upon reaching Makkah, their money is lost and they are thus unable to pay for Fidyah (ransom); and therefore they change their intention to perform Ifrad Hajj (Hajj without `Umrah)? Is this permissible? And if a person is performing Hajj on behalf of someone else, who specifically stipulated that such a person perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between), what must be done then?

A: It is not permissible, even if such a person loses their money. If, however, someone is unable to sacrifice an animal, then this can be made up - all praise be to Allah - by fasting ten days, three days during the Hajj and seven days when

returning home. Then, the intention to perform Hajj Tamatu` should be maintained, and accordingly the condition should be fulfilled by performing Ihram (ritual state for Hajj and `Umrah) for `Umrah, performing Tawaf (circumambulation of the Ka`bah) and Sa`i (going between Safa and Marwah during Hajj) and shortening the hair, and then removing the ritual state of Ihram. Then, Talbiyah (devotional expression chanted at certain times during Hajj and `Umrah) for Hajj must be recited and a sacrifice must be offered. If a person is unable to do so, then they must fast ten days; three days during Hajj before the day of `Arafah, and then seven days upon returning to one's family, as it is preferable for the pilgrim not to fast on the day of `Arafah. Rather, pilgrims should then avoid fasting, following the example of the Prophet (peace be upon him), since he stood on the mount of `Arafah while he was not fasting on that day.

Q: If a person, being prevented from completing the Hajj and `Umrah due to his sickness, do not find Hady (sacrificial animal offered by pilgrims) at that time, what are they required to do?

A: They have to fast ten days before shaving or shortening their hair, since Allah (Glorified be He) says, ﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice.﴾ Besides, the Prophet (peace be upon him) did that when he was prevented from performing `Umrah in the year of Al-Hudaybiyyah, in the sixth Hijri year. May Allah guide us all.

6. The ruling on someone who begins `Umrah but does not complete it

Q: Allah destined that I go to perform `Umrah (lesser pilgrimage) last year during Ramadan.

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I began the Tawaf (circumambulation of the Ka`bah), but because of huge crowds I was unable to complete it. I thus left Makkah and returned to my city. This was on the night of the twenty seventh. I am asking the Shaykh - may Allah Protect you - about I am required to do, knowing that - all praise be to Allah - I am in good health! Please give me advise, may Allah bless you.

A: You are mistaken in what you did, may Allah pardon us and you. It is Wajib (obligatory) on you to complete the `Umrah at another time when the crowding eases. This opinion is based on Allah's (Glorified be He) saying: ﴾And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴿ Scholars have agreed that it is obligatory on anyone who intends to perform Hajj or `Umrah to complete it, and not to remove the state of Ihram (ritual state for Hajj and `Umrah) until after concluding all the rites of `Umrah or Hajj, except if a person is hindered from doing so or has made the ritual conditional, in case the condition occurs. Hence, you must offer Tawbah (repentance to Allah) from what you have committed, and you are also required to put on the Ihram garb, avoid acts prohibited during Ihram, and go back to Makkah to complete your `Umrah, by performing Tawaf, Sa`y, and either shaving or shortening your hair. You are also required to offer one seventh of a cow or of a camel, or a sheep or goat; if you have had sexual relations with your wife during that time. You are to return to the Miqat (site for entering Ihram for Hajj and `Umrah) whence you originally made the intention for your Ihram, with the intention performing of a new `Umrah. You are to also required to perform the

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its rites in compensation for `Umrah nullified because of indulging in marital sexual intercourse, along with offering Tawbah as is stated earlier. If you already knew the ruling that doing so was impermissible, then you are required to feed six poor people, feeding each half of a Sa` of the staple food in your country - of rice, barley, etc. -, or slaughter a sheep or fast three days as a compensation for wearing sewn clothing. The same applies as a compensation in case of covering your head, wearing perfume, clipping your nails. The same also applies as a compensation for shaving your head or shortening your hair during the mentioned period. However, if you were ignorant of this ruling, then you need not pay the stated compensation. Allah (Glorified be He) says: ﴾Our Lord! Punish us not if we forget or fall into error﴿ It is authentically reported from the Prophet that Allah (Exalted be He) answered this Du`a' (supplication) he (peace be upon him) made. There are also other proofs corroborating this opinion. May Allah grant success.

Q: Last year my mother and her sons and daughters were performing the rites of Tamatu' Hajj and when they started Tawaf (circumambulation around the Ka`bah), she lost consciousness and could not complete Tawaf and Sa`y (going between Safa and Marwah during Hajj), and because she suffers from diabetes and high blood pressure, she was admitted to hospital, the doctor said that she will be unable to continue her hajj. Due to this the family returned to their country, what are they required to do?

A: Her state is the same as the state of a person who is prevented from continuing, she is considered a prevented person from completing hajj and is required to sacrifice her Hady (sacrificial animal offered by pilgrims); because she was prevented from continuing in Makkah, the ransom for someone who is unable to continue is sacrificing in the same place which they were prevented, whether it be in Makkah or anywhere else, the sacrifice is made for the poor, she is also required to cut some of her hair and then she can come out of the state of ihram that she was in, if her hajj was an obligatory hajj, then she is required to perform her hajj again because she was prevented from continuing, unless she was able to complete, and she was able to return to perform tawaf and sa`y and complete her hajj then it is acceptable. It is apparent that this happened while they were performing tawaf for `umrah, when they had intended to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between), so she is required to return and complete her `umrah if she is able to and that will be sufficient.

If she is unable to do so, then she is required to sacrifice an animal as a ranson in Makkah for the poor, and also shorten her hair, and by doing so she will have performed the necessary actions of the prevented person and that is all that needs to be done; this is because being prevented from continuing could be due to sickness, or due to an enemy. If however she is able to return while she is still in a state of ihram, then she should return and perform tawaf and sa`y and shorten her hair to complete her `umrah. She is required to sacrifice an animal if she had sexual relations with her husband, she needs to perform the sacrifice in Makkah for the poor, and she is required to intend a new `umrah from the Miqat (sites for entering Ihram for Hajj and `Umrah) which she performed ihram from for her first `umrah to perform the `umrah which became void due to her relation with her husband. If she does not have a husband then she is not required to do anything, she should return and perform tawaf and sa`y and shorten her hair for her previous `umrah, and this will make her `umrah complete and she is not required to do anything else. If she is unable to do so, then the ruling is that of one who has been prevented from continuing and she should sacrifice an animal in Makkah for the poor; because her prevention happened in Makkah. She is then required to shorten her hair, and by doing so she has come out of the state of ihram which she was in. She should perform `umrah

in the future if she is able to do so if she hadn't performed `umrah in the past, and she is also required to perform hajj if she hasn't performed hajj before. And those who were with her are required to do the same thing, they are required to return and complete their `umrah, they were not prevented from doing so. If they had worn clothes or perfume, this is due to ignorance, therefore

they have not committed a sin. If one of them had relations with her husband, then she is required to sacrifice an animal as a ransom for the relations which she had, and she should continue her `umrah, and perform a new `umrah starting from the miqat which she had performed ihram from for their first `umrah which was nullified due to their sexual relations. And whoever was with her, male or female, should return and complete this `umrah which they left incomplete, and what they have worn of clothes or perfume was due to ignorance and therefore they have not sinned. Whoever of them had sexual relations with their husband or wife has nullified their `umrah, and the `umrah of their partner, and they are therefore required to perform a new `umrah starting from the miqat which they started from for their nullified `umrah. And whoever had sexual relations is required to sacrifice an animal in Makkah for the poor.Permanent Committee for Scholarly Research and Ifta'

Q: The questioner mentions that, in 1400 A.H., he performed Ihram (ritual state for Hajj and `Umrah) for `Umrah (lesser pilgrimage) from Al-Ta'if, and repeated: Labayk Allahuma Labayk, `Umrah Allah Willing. Then, when he reached Makkah, the soldiers prevented him from entering the Haram (the Sacred Mosque in Makkah) and ordered him to return (home). Upon returning to Al-Ta'if, he was told by some of the people of Makkah that there was a warring and gunfire in Haram. Therefore, he had nothing to do be remove his Ihram garb and wear his clothes, and return to his country. What is he required to do in this case? And should the sacrifice offered in case of Ihsar (being blocked from performing Hajj or `Umrah after entering ritual state for Hajj and `Umrah) be slaughtered in Makkah or anywhere

else?

A: This person is considered as Muhsar (one being blocked from performing Hajj or `Umrah after entering the ritual state for Hajj and `Umrah) due to what took place in Makkah. Here, it is Wajib (obligatory) not to hasten to remove the state of Ihram, and to do so only after sacrificing the Hady (sacrificial animal offered by pilgrims), shaving the head or shortening the hair before one can remove the Ihram garb or remove the state of Ihram. This is what such a person is required to do. Regarding his saying "labayk Allahuma labayk, in sha' Allah (if Allah so wills)", if he had meant with the exception that he would continue `Umrah if Allah so wills, he is not required to do anything (in compensation). However, if he said, "in sha' Allah", without meaning stipulation, then he must put on his Ihram garb, sacrifice his Hady, and then shave his head or shorten his hair. Afterwards, he can remove his Ihram garb and wear normal clothes, even if such a long time has passed, as he was prevented from reaching the Haram, unless he had performed Hajj and then came to Makkah one or two years later and completed it, i.e. his `Umrah or Hajj. For he is not then required to do anything (in compensation). Again, if he had returned to Makkah upon the lifting of Ihsar and performed `Umrah, then he is not required to do anything. And if Hady becomes obligatory on him, he should slaughter it at the place where he was prevented.

Q: What should a person do if they forgot the ruling and only knew it later?

A: Such a person has to wear Ihram clothes, slaughter his Hady (sacrificial animal offered by pilgrims), shave his head or shorten his hair, and remove the state of Ihram where he knows the ruling.

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Chapter on Hady, Ud-hiyah and `Aqiqah

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7- The ruling on the persons performing Tamattu` Hajj when they lose their money

Q: I entered Ihram (ritual state for Hajj and `Umrah) in which Hady (sacrificial animal offered by pilgrims) is required; but I then lost all the money I had with me. What is the ruling in this case, knowing that my wife is accompanying me? .

A: If a person enters Ihram intending to perform `Umrah for Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or `Umrah and Hajj combined at the same time (Qiran Hajj), then they are required to sacrifice either a sheep, goat or a lamb, or one seventh of a camel or of a cow (with the camel or cow being shared by seven persons). This sacrifice should be offered during the Days of Sacrifice (10th, 11th, 12th, and 13th of Dhul-Hijjah) in Makkah or Mina. Then. its meat should be given to the poor and the needy, knowing that the one offering it can eat or give some of it as gift. Such is Wajib (obligation) on him. If, however, they are unable to do so due to losing their money, being poor or insolvent, or lacking enough expenditure, then they should fast three days during Hajj and seven days when they return to their families. For, Allah has ordered us to do. Here, it is permissible to fast the three days on the eleventh, twelfth and thirteenth, though fasting is normally prohibited on these days. Yet, they are excepted from the prohibition that applies to all other people; it is only granted to those who are unable to sacrifice Hady; they should fast on these three days. This is based on what was reported by Al-Bukhari in his Sahih (authentic book of hadith) from `Aishah and Ibn `Umar (may Allah be pleased with them both) that they said: (It is not permissible during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) to

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fast, except for those who cannot sacrifice a Hady.) Moreover, fasting the three days before `Arafah is better if the loss of money occurred beforehand, knowing that the fast of the remaining seven days should be when one returns to their family.

8 - The ruling on person who performs Tamattu` Hajj and obtains the price of Hady after having fasted for three days

Q: Someone, who is required to offer Hady (sacrificial animal offered by pilgrims) in Hajj, could not buy it because he was insolvent, so he fasted three days in the Hajj - according to Allah's Command -, and then another person lent him money and thus he became able to offer the Hady, praise be to Allah. What should he do?

A: If it becomes possible for a person to buy the Hady even after the passing of the days of Hajj, they are given two choices; either to slaughter the Hady and, in this case, they will not fast the remaining seven days when they return home, or to fast the remaining seven days, since when they started fasting, they could not afford to buy Hady. However, if they choose to slaughter the Hady, they do not have to fast the remaining seven days. However, it should known that it is obligatory to slaughter the Hady during the four days; the Day of Sacrifice and the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) in case one is able to do so, knowing that if the slaughtering of Hady takes place after these days it will be considered as making up for the obligation.

9 - The pilgrim who performs Ifrad Hajj does not have to offer Hady

Q: Should the pilgrim who performs Ifrad Hajj offer Hady if it is an obligatory Hajj?

A: The one who performs Ifrad Hajj (performing Hajj only) does not have to offer Hady (sacrificial animal offered by pilgrims), be it obligatory or supererogatory Hajj. However, if they do so, it is much better.

10 - The ruling on Hady slaughtered in vain

Q: Is it not better for well-off pilgrims who offer Hady with only few people benefiting from it to fast the appointed term and, when they come back home, to give the value of the Hady to the poor people in their countries instead, and then fast the remaining of the ten days? What is your opinion, may Allah reward you the best?

A: It is well-known that Shari`ah (Islamic Law) is enacted by Allah (Exalted be He) and His Messenger (peace be upon him), and is not tailored according to people's opinions. Besides, Allah (Glorified and Exalted be He) has ordained that anyone who performs Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) should offer Hady (sacrificial animal offered by pilgrims). Thus, anyone who cannot afford it has to fast

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ten days; three of which during Hajj and seven when they return home. So, we as humans do not have the right to enact any Shar`i legislation by ourselves. Rather, we should redress the mistakes committed regarding Hady through reminding the officials to dispose properly of the meat, distribute it among the poor and the needy, and take care of the slaughterhouses and expand them in the Haram (all areas within the Sacred Sanctuary of Makkah), so that the pilgrims get enough time and space to slaughter their Hady. The officials, on the other hand, should transport the meat to the beneficiaries or put it in refrigerators to be distributed later among the poor in Makkah and elsewhere.

Yet, changing the obligation of Hady with those capable of affording Hady observing fast or buying Hady and distributing its meat to the poor in their country or even distributing the value of Hady among them instead, this is an innovation which no Muslim is permitted to follow. For, Allah (Glorified and Exalted be He) is the Law-Give, and thus no other person is entitled to enact legislations, ﴿Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers) there is a painful torment.﴾ Hence, all Muslims should submit to and carry out Allah's Noble Shari`ah (Law). And in case some people happen to mismanage such legislation, it should then be redressed and attentively carried out. For example, when some sacrificial animals were slaughtered and none was then in need for it, it was a grave mistake that must be redressed by the officials and by other people as well. Each Muslim should take care of how to distribute their Hady among the poor, eat from it and give some of it as a gift to some

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Muslim fellows. As for leaving it in places when no people are in need for it, it is not permissible, since the obligation is not dropped then. Similarly, anyone who offers Hady to be slaughtered at the slaughterhouses should carefully distribute it properly. On the other hand, the officials should help people do this by immediately transferring meat to the poor or to refrigerators to make use of it

later, and not to let it spoil. This is the duty of the officials and they, if Allah wills, will soon carry out their obligations. Scholars keep advising and reminding the officials of this matter. Thus, we ask Allah to help us all to do that which maintains public interest of the Muslims in this issue and in any other issue.

11 - The ruling on those who forget to slaughter the Hady of Qiran Hajj

Q: Someone intended to perform Qiran Hajj (combining Hajj and `Umrah simultaneously), but did not slaughter Hady (sacrificial animal offered by pilgrims) out of ignorance and a long time later they remembered that they had to offer Hady. What should they do?

A: They should slaughter the Hady whenever they know about it, in Makkah or Mina. Besides, it is permissible for them and their families and fellows to eat from it.

12 - The way of slaughtering cattle

Q: What is the Shar`y (Islamically lawful) way of slaughtering cattle; camels in particular?

A: The Shar`y way of slaughtering camels, sheep and cows is to cut the throat, esophagus (gullet) and external jugular veins; this is the most perfect and best way of slaughtering cattle. The throat is the air passage, the esophagus is the passage of food and liquids and the jugular veins are the two veins around the neck, the cutting of which makes blood drain easier. If these four parts are cut, the slaughter is Halal (lawful) according to all scholars.

A second way of slaughtering is to cut the throat, the gullet and one of the jugular veins. For, this way is also Halal and good, though it is less perfect than the first one.

A third way of slaughtering is to cut the throat and the gullet only without cutting the jugular veins. Such a way is also sound and it is advocated by a number of scholars, who drew on the Prophet's (peace be upon him) saying: (If the slaughtering tool causes blood to gush out, and if Allah's Name is mentioned, then eat (of the slaughtered animal); but do not slaughter with a tooth or a nail (claw).) This is the preponderant opinion in

this issue.

The Sunnah (a commendable act) is to slaughter the camel by way of Nahr (slaughtering by a vertical movement of the spear to the lower part of the throat) while it is standing on its three legs, having its left foreleg tied, and stabbing it at the point where the neck meets the chest. For cows and sheep, the Sunnah is to slaughter it by way of Dhabh (slaughter by a horizontal cut through the throat) while making it lie down on its left side. Moreover, the Sunnah when making the Dhabh or Nahr is to make the animal face the Qiblah (direction faced for Prayer towards the Ka`bah). This is not Wajib (obligatory); rather, it is a Sunnah (supererogatory act of worship following the example of the Prophet). If someone slaughters an animal while its face is not directed towards the Qiblah, the slaughtering is still Halal. Likewise, if someone adopts the way of Nahr for what should be slaughtered by way of Dhabh or vice versa, the sacrifice is Halal; yet it contradicts the Sunnah. May Allah grant us all success.

Q: Is there a specific part in the neck which a person should cut when slaughtering?

A: Yes, the complete neck is where one should cut when slaughtering and sacrificing, its top and its bottom. However with regard to camels, the Sunnah (supererogatory act of worship following the example of the Prophet) is to slaughter it by cutting the bottom of the neck. As for cows and sheep, the Sunnah is to slaughter it by cutting the top part of the neck so that you cut through the throat, esophagus, and both carotid arteries and jugular veins.

13- The ruling on paying for the sacrificial offering through Islamic Banks with Al-Rajhi company as a mediator

Q: What is your opinion on a company which performs the slaughtering of the Hady (sacrificial animal offered by pilgrims), is it permissible to delegate them to slaughter the Hady on our behalf, which means that we do not see the animal being slaughtered?

Does this fulfill all the requirements or not, as we only receive the number (of the Hady) without knowing anything else about it?

A: As far as we know, there is no harm in doing so, i.e. referring to the Islamic bank with Al-Rajhi Company as a mediator, for it carries out the slaughtering and distributes the meat among the poor. Thus, paying the company for this service is sufficient, Allah willing.

Q: Which is better; to delegate a company to carry out the slaughtering, or to slaughter and distribute a Hady by myself?

A: It is permissible to give the value of Hady (sacrificial animal offered by pilgrims) to Al-Rajhi company or to the Islamic bank as they are industrious and reliable agents, and we ask Allah (Exalted be He) to benefit the people through and to support them. However, if a person slaughters the Hady (sacrificial animal offered by pilgrims) by themselves and distribute it, that would be better and safer, as the Prophet (peace be upon him) slaughtered his Ud-hiyah (sacrificial animal offered by non-pilgrims) and also his Hady himself and delegated the slaughtering of the rest (cattle) to the Companions.

14 - The ruling on slaughtering the Hady before the day of `Eid

Q: We (a group of people) entered into Ihram (ritual state for Hajj and `Umrah) to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between). When we completed the `Umrah (lesser pilgrimage) and assumed Tahallul (coming out of the ritual state of Ihram), some of us suggested that we slaughter the Hady (sacrificial animal offered by pilgrims) and distribute it (its meat) in Makkah. Sure enough, the slaughtering took place in Makkah. Then we came to know that the slaughtering could only be done after stoning Jamrat-ul-`Aqabah (the closest stone pillar to Makkah). I knew that and told them to delay slaughtering the Hady till the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when the pilgrims slaughter their sacrificial animals) or the day after it, but they insisted on slaughtering it only one day after our arrival and fulfillment of `Umrah. What is the ruling on this? What should we do in this case?

A: Slaughtering the Hady of Tamattu` Hajj before the Day of Nahr does not count (as the obligatory Hady), for the Messenger (peace be upon him) and his Companions did not slaughter it except in the Days of Nahr (the Day of Nahr and Days of Tashriq [11th, 12th and 13th of Dhul-Hijjah]) even though they entered into Ihram for Tamattu` Hajj on the 4th of Dhul-Hijjah; they kept the sheep and camels till the Day of Nahr. Had it been permissible to slaughter the Hady before the Days of Nahr, the Prophet (peace be upon him) and his Companions would have done this during any of the four days they spent before heading for `Arafat, as people were in need of meat at that time. So, since the Prophet (peace be upon him) and his Companions did not slaughter till the Day of

Nahr, this indicates the impermissibility of slaughtering the Hady before the specific days. Thus, anyone who slaughters the Hady before the Day of Nahr would be contradicting the Sunnah (whatever is reported from the Prophet) and innovating a new legislative ruling. Hence, it does not count. This is exactly like the case in which a person offers Salah (Prayer) or Sawm (Fast) before their respective due times, as it is neither permissible to fast Ramadan before its due time nor to offer Salah before its due time.

In conclusion, such `Ibadah (an act of worship) has been performed incorrectly, and thus it does not count. Hence, you have to offer another Hady you can afford it; otherwise, you cn fast three days during Hajj and seven days when you return home, making ten days in total, instead of slaughtering Hady. Allah (Glorified be He) says: ﴾and whosoever performs the 'Umrah in the months of Hajj before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all.﴿

15 - All the days of `Eid are valid for slaughtering and the most optimal is the Day of Nahr

Q: I want to sacrifice an animal, in sha'a-Allah (if Allah wills); can I delay this to the 11th or the 12th of Dhul-Hijjah? Should the Hady (sacrificial animal offered by pilgrims) be slaughtered in Mina or in any place in Makkah? What is the valid manner of distributing it?

A: It is permissible to slaughter the Hady on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) and the following three days (the Days of Tashriq; 11th, 12th and 13th of Dhul-Hijjah).

However, it is better to slaughter it on the Day of Nahr, if possible. Besides, there is nothing wrong with slaughtering it in Mina or in Makkah. The Sunnah (commendable act) is to distribute it; eating some, giving some in charity or giving it as gift to whomsoever you wish among your friends and fellow Muslims.

16 - The ruling on slaughtering the Hady of Tamattu` Hajj and Qiran Hajj in `Arafat

Q: A pilgrim slaughtered the Hady (sacrificial animal offered by pilgrims) in `Arafat during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and distributed its meat there. Is this permissible? What should he do whether he did so out of ignorance about the ruling or did it on purpose? If he slaughtered his Hady in `Arafat, and then distributed its meat within the Haram (all areas within the Sacred Sanctuary of Makkah), is this permissible? Where specifically should the Hady be slaughtered? Thank you.

A: It is not permissible to slaughter the Hady for Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) except in the Haram. If anyone slaughters it in a place other than the Haram, such as `Arafat, Jeddah or elsewhere, this is not permissible and it is not counted as a Hady, even if they distribute the meat within the Haram; thus, they should offer another Hady in the Haram, whether they do it intentionally or out of ignorance, because the Prophet (peace be upon him) slaughtered his Hady within the Haram, and said: ﴾Learn your (Hajj) rituals from me.﴿ Similarly,

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his Companions (may Allah be pleased with them) slaughtered their Hady only within the Haram, following the example of the Prophet (peace be upon him).

17. The ruling on buying a sacrifice from the mountain, slaughtering and leaving it

Q. Many pilgrims buy sacrifices from the mountain (area), slaughter and leave them in their places without even skinning them. What is your opinion in this regard? Would this sacrifice serve as sufficient? May Allah grant you success!

A: If a person buys a sacrifice from the mountain of `Arafat, it is permissible, and it is even permissible to buy it from any other place. Yet, it should only be slaughtered in the Haram (all areas within the Sacred Sanctuary of Makkah), and it should in no way be slaughtered in `Arafat, as it is not part of the Haram. So, if one slaughters in the Haram a sacrifice that they have bought from `Arafat, or a sacrifice they have bought from any other place outside the Haram - and then slaughter it in Mina or in any part of the Haram - for Tamattu` Hajj (combining Hajj and `Umrah with a break in between) and Qiran Hajj (combining Hajj and `Umrah simultaneously) voluntarily, it would be permissible and it would serve as a sufficient sacrifice. However, if the pilgrim slaughters it in `Arafat or in any other place outside the Haram, such as Al-Shara'i` or Jaddah or the like, that would be insufficient, as sacrifices must be salughtered in the Haram. Besides, the Prophet (peace be upon him)

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said: ﴿I slaughtered over here and Mina is all a place for slaughtering, so slaughter in your places of stopping.﴾ For, sacrifices are to be slaughtered in Mina and in other parts of the Haram, and not outside it. Hence, if a person slaughters their sacrifices in the Haram and leave it to the poor, there is no blame, but they have to do their best to get to the really poor people and deliver it to them so that the obligation on them is discharged. As for those who slaughter their sacrifices and leave them to the poor, that would count as sufficient as the poor can take and skin it and benefit from its meat and leather. However, it would be more appropriate if one takes care to skin and distribute it among the poor and to deliver it to them; and even bring it to their homes. The Prophet (peace be upon him) was reported to have slaughtered Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) and left them for the poor, but he did that because there were poor men around who would take them and benefit from them. To leave them in a place where there are no poor people is a debatable issue, and it is even far from unlikely to claim that it is insufficient, as by doing so the sacrifices would not reach the people eligible to receive it.

18- The ruling on residing in Makkah for those who are not originally from Makkah

From Abdul Aziz Bin Abdullah Ibn Baz **to the brother ... May Allah guide him to all goodness, Ameen.**

May the Peace and Mercy of Allah be with you. Your letter dated 2/4/1391 A.H. - may Allah bless you with His Guidance - was received and the questions included therein, which are known, are quoted here and supplemented with the answers to them:

What is the Shari`ah (Islamic Law) ruling on one who has lived in Makkah Al-Mukarramah for many years, and performs Hajj (pilgrimage) as a resident of Makkah. He enters Ihram (ceremonial state for Hajj and `Umrah) from Makkah for Hajj while his family is in Hadramawt. Is the ruling on his case the same as that on one from anywhere around the world with regard to Hady (sacrificial animal offered by pilgrims) and fasting; because Allah (Exalted be He) states in His Glorious Book: (This is for him whose family is not present at Al-Masjid-Al-Harâm (i.e. non-resident of Makkah).) **Or is the ruling on his the same as that on the people of Makkah in this regard?**

A: If he be residing in Makkah, then the ruling on him is the same as the ruling on the people of Makkah. Thus, he is not

required to sacrifice a Hady or fast. However, if he is temporarily living there to fulfill some need with the intention of returning to his country, then the ruling is the same as that on one who is not from among the people of Makkah. Hence, if he performs `Umrah (lesser pilgrimage) after Ramadan, and then performs Hajj in the same year, then he must perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between), and he is required to sacrifice a Hady for his Tamattu`. If he cannot do so, then he must fast ten days, three days during Hajj and seven days after completing the Hajj or after returning to his family, if he travels back to his family.

19. The ruling on Ud-hiyah for those who are financially capable of offering it

Your Eminence Shaykh `Abdul `Aziz Bin `Abdullah ibn Baz, **may Allah protect you.**

Assalamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!), kindly give us Fatwa regarding the following, may Allah reward you:

Q: What is the ruling on Ud-hiyah, and is it sinful to abandon it by one financially able to offer it?

A: In the Name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah Alone, and peace and blessings be upon His Seal Prophet. The ruling on Ud-hiyah is that it is a Sunnah (supererogatory act of worship) for the person who is financially stable, and it is not Fard (obligatory). The Prophet (peace be upon him) would slaughter two fat rams as a sacrifice and the Companions (may Allah be pleased with them) would offer sacrifices in the lifetime of the Prophet and after his death. Likewise, the following generations of Muslims would do the same. That being the case, there is no Shar`i proof that it is obligatory, and thus the claim that it is obligatory is weak.

20 - Ud-hiyah is Sunnah, not Wajib

Q: I am married, praise be to Allah, and I have children. I live in a city other than the city in which my family lives, but on holidays I go to the city where my family is. On 'Eid-ul-Adha (the Festival of the Sacrifice), my children and I came five days before the 'Eid but we did not offer the Ud-hiyah (sacrificial animal offered by non-pilgrims) even though I am able to, praise be to Allah.

Is it permissible for me to offer Ud-hiyah? Is my father's Ud-hiyah valid on behalf of myself and my wife and children? What is the ruling on Ud-hiyah for the one who is financially able? Is it obligatory on the one who is not able? Is it permissible to take a loan in order to offer the Ud-hiyah? A.A.Sh. Rafha' the Kingdom of Saudi Arabia.

A: The Ud-hiyah is a Sunnah (supererogatory act of worship following the example of the Prophet), not Wajib (obligatory), and one sheep is sufficient on behalf of a man and the members of his household, because the Prophet (peace be upon him) used to sacrifice two-horned rams that were white speckled with black, every year; one on behalf of himself and the members of his household, and the other on behalf of those among his Ummah (nation based on one creed) who believe in the Oneness of Allah.

If you, dear questioner, are living in a separate house, then the Ud-hiyah offered by your father on behalf of himself and the members of his household is not sufficient for you, because you are not living with them in the same house. It is prescribed for you to offer Ud-hiyah on behalf of yourself and your family. There is nothing wrong with a Muslim taking a loan to offer Ud-hiyah if he is able to repay it. May Allah grant us all success!

21 - Some of the rulings on Ud-hiyah

Q: Is Ud-hiyah (sacrificial animal offered by non-pilgrims) to be offered on behalf of the whole family or should each adult member of the family offer it? When should it be slaughtered? Is it a condition that its owner should not cut any of its nails or hair before slaughtering it? If it is to be offered on behalf of a menstruating woman, and what should she do? What is the difference between the Ud-hiyah and Sadaqah (voluntary charity) in this respect? Please enlighten us on this issue. May Allah reward you with the best.

A: Ud-hiyah is a confirmed Sunnah and it is prescribed for both men and women. One Ud-hiyah is sufficient on behalf of a man along with the members of his household, or on behalf of a woman along with the members of her household. This is because the Prophet (peace be upon him) used to sacrifice two horned rams that were white speckled with black, every year; one on behalf of himself along with the members of his household, and the other on behalf of those among his Ummah (nation based on one creed) who observe Tawhid (belief in the Oneness of Allah). It should be slaughtered on the Day of Nahr (Sacrifice; 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) or on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) every year. The Sunnah (commendable act) is that anyone who offers Ud-hiyah eats some of it, gives presents and offers Sadaqah from it to relatives and neighbors. It is not permissible for anyone who intends to offer Ud-hiyah to remove anything from its hair, nails or skin, once Dhul-Hijjah begins

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until he slaughters the Ud-hiyah. The Prophet (peace be upon him) said: (If the month of Dhul-Hijjah has begun and anyone of you intends to offer Ud-hiyah, they should not remove anything of their hair, nails or skin until they slaughter the Ud-hiyah.) Related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Um Salamah (may Allah be pleased with him). With regard to the Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) who is going to slaughter the Ud-hiyah on behalf of others, he is not forbidden to remove anything from his hair, skin or nails, for he is not the one offering the sacrifice; the obligation (forbidding removal of anything from the hair, skin or nails of the sacrificer) is on the person who authorized him to slaughter on his behalf. Likewise, the endower is like the sacrificer, while the Waqf (endowment) administrator is an authorized agent and not a sacrificer. Allah is the Grantor of success.

22 - The time of slaughtering Ud-hiyah ends by the sunset of the 13th of Dhul-Hijjah

Q: A rich woman was so busy that she intended to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) only on the 15th of Dhul-Hijjah, and then she slaughtered it. Can this be considered a valid Ud-hiyah?

A: The sacrifice offered is not to be considered Ud-hiyah, for the time of slaughtering Ud-hiyah ends by sunset of the 13th of Dhul-Hijjah.

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Rather, it is to be considered Sadaqah (voluntary charity) from which she could eat and give in charity to the poor and offer as gifts for whomsoever she likes among her neighbors and relatives. Allah is the Grantor of success.

Ud-hiyah on behalf of the dead

Q: What is the ruling on Ud-hiyah and the permissibility of offering it on behalf of the dead?

A: Ud-hiyah is a stressed Sunnah (supererogatory act of worship), as held by the majority of scholars, for the Prophet (peace be upon him) offered Ud-hiyah and urged his Ummah to do so. The fundamental rule is that living persons may offer it on behalf of themselves and their household. Moreover, they can share its reward with whomever they will; living or dead.

As for offering Ud-hiyah on behalf of the dead, if the deceased had asked through a will that an Ud-hiyah be offered from the third of their wealth or entailed it in an endowment, the one in charge of the endowment or of the will should execute it. However, if this is not the case, i.e. the deceased did not include it as an endowment or request it through a will, and an individual wants to offer Ud-hiyah on behalf of a deceased father, mother or someone else, it is good and is considered as a form of giving charity on behalf of the dead. This is permissible according to the view held by Ahl-ul-Sunnah wal-Jama`ah.

Regarding giving the price of Ud-hiyah in charity, based on the opinion that this is better than slaughtering it,

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if the Ud-hiyah is included in the will or the endowment, it is not allowed for the person in charge of executing it to deviate from this by giving its price in charity. This matter is open to choice, however, if the Ud-hiyah is to be offered on a voluntary basis on behalf of another person. It is a stressed Sunnah for well-off persons to offer Ud-hiyah on behalf of their own selves and their family. Moreover, slaughtering it is better than giving its price in charity. Allah Alone grants success.

Q: What is your opinion on offering sacrifices on behalf of a deceased person who did not request it in their will, and is it permissible for a living person to participate in the sacrifice offered on behalf of the dead?

A: Offering sacrifice is a stressed Sunnah (whatever is reported from the Prophet), unless it has been stated in a person's will, in which case it must be carried out. Besides, a person is permitted to do good for the dead by offering sacrifice on their behalf, while it is permitted for the living persons to participate in the sacrifice offered on behalf of a deceased so long as both the living and the deceased persons on whose behalf the sacrifice is offered belong to the same family. This is based on the Hadith of Anas (may Allah be pleased with him) that (The Prophet (peace be upon him) sacrificed two white rams with big horns, which he slaughtered himself; he mentioned the Name of Allah and said "Allahu Akbar".) Agreed upon. In another narration, it is stated that he sacrificed one on behalf of himself and his family, and the other on behalf of all those who believe in the Oneness of Allah among his Ummah (Muslim Community), knowing that this includes the living and the dead. Moreover, it as narrated by `Abdullah ibn `Umar (may Allah be pleased

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with them both) that (A man asked Ibn 'Umar about offering sacrifices, is it obligatory? and thus he said: The Messenger of Allah (peace be upon him) and the Muslims offered sacrifice. The man asked again, and he answered: Do you understand (what I am saying)? The Messenger of Allah (peace be upon him and the Muslims offered sacrifice. The man asked a third time, and he answered: Do you understand? The Messenger of Allah (peace be upon him) and the Muslims offered sacrifice.) Reported by At-Tirmidhi. Ibn `Umar (may Allah be pleased with him) meant to illustrate that offering sacrifice is required from every Muslim, following the example of Prophet Muhammad (peace be upon him) and of the Muslims.

The Sunnah is that a living person offers sacrifice for oneself and his own family

Q :Your Eminence Shaykh, we frequently hear in our society that the people intend to sacrifice only on behalf of the dead. What is your opinion about that practice?

A: The Sunnah is that a man slaughters a ram on behalf of himself and his family as the Prophet (peace be upon him) did so, when he sacrificed two horned rams. He said that one of them was for Muhammad (peace be upon him) and his family and the second for his Ummah. If a man offers sacrifice on behalf of some dead people, there is no blame in that.

Q: I offer a sacrifice on behalf of myself and my wife from my own money. Is it permissible for my wife to intend to offer it for her dead parents ?

A: It is permissible to sacrifice for yourself and your family, and if you want it to be on behalf of your father-in-law or mother-in-law too, it is also permissible. However, your wife has nothing to do with your sacrifice, as you sacrifice it only for yourself and your family. Yet, if you intend to refer to your father-in-law and mother-in-law as members of your family, that would be permissible.

25- Which is best to offer as a sacrifice, a cow or a ram?

Q: Which is best to offer as sacrifice, a cow or a ram?

A: Offering sheep as sacrifice is better; however, there is nothing wrong in offering cows or camels as sacrifice. The Prophet (peace be upon him) used to offer two rams as sacrifice, and offered one hundred camels on the day of his farewell pilgrimage. What is meant is that he (peace be upon him) offered sheep as a sacrifice which is best, and he who sacrifices cows or camels- one seventh of a camel, and one seventh of a cow- they are all good deeds and there is no problem in doing so.

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Your excellence Shaykh Abdul Aziz ibn Abdullah ibn Baz (may Allah Protect him) As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) We kindly request that you inform whether the sacrifice of one seventh of a cow or camel is acceptable as sacrifice for a man and his family? We would appreciate your response, because there are people among us who do not believe that doing so is sufficient. Moreover, `Eid-ul-Adha (the Festival of the Sacrifice) is approaching. We would like to be acquainted with this matter. May peace be with you!

A: The sound Sunnah (whatever is reported from the Prophet) of the Prophet (peace be upon him) points out that a camel, cow and sheep is sufficient as a sacrifice for a man and his family, even if they are many. As for the seventh of camels and cows, there has been a difference of opinions among scholars on whether it is suffices a man and his family or not.

The most preponderant opinion is that participating with one seventh of a cow or camel as sacrifice will be sufficient for a man and his family, because a man and his family are considered one person; however, sacrificing a sheep is better. Allah (Glorified and Exalted be He) knows best. May Allah's peace and blessings be upon His Servant and Messenger Muhammad, his family and his companions!

Q: We see the sacrificing of a camel often shared among seven people, is this sharing among seven people the same as sacrificing a sheep with regard to the intention of doing so for oneself and on behalf of his family?

A: Some scholars have abstained from exerting their personal viewpoints concerning the sufficiency of one seventh of camel or cow for a man and his family; however, the soundest opinion is that it is sufficient to do so as man and his family are considered to be one person.

The ruling on having the hair cut for whoever wants to perform 'Umrah or Hajj and has the intention to offer Udhiyah (sacrifice).

Q I intended to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between) but when I came to Al-Ta'if I changed my mind and performed Hajj only. So if I want to sacrifice on Eid, is this permissible, knowing that I cut my hair on the fourth day of Dhul Hijjah. May Allah reward you.

Answer: If the pilgrim or others want to sacrifice, even if he shaved or cut his hair or trimmed his nails, it would be permissible but if he intends to sacrifice after the beginning of Dhul Hijah, he has to abstain from

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removing any hair, nails or any part of his skin till he sacrifices. This is beacuse the Prophet (peace be upon him) said: (When any one of you intending to sacrifice the animal enters in the month (of Dhul-Hijja) he should not have his hair, his skin, hair or nails touched (cut).) Reported By Imam Muslim in his sahih.

However, if he entered in the state of Ihram only for Hajj and he intended previously to perform 'Umrah, then, changed his mind when he reached the Miqat, there is no blame on him. Yet, Tamattu` Hajj (combining Hajj and `Umrah with a break in between) is better if he comes in the months of Hajj, but if he enters Makkah before the beginning of the month of Shawwal, it would only be permissible for him to enter in the state of Ihram.

Q: A woman who thinks she cannot do without combing her hair regularly (and some hairs may fall as a result) and she has enough money; is she allowed to deputize any of her relatives to buy a sacrificial animal and slaughter it on her behalf?

Answer: Any one who wants to voluntarily sacrifice for himself, parents or others - should not remove his hair, nails, or skin if the month of Dhul-Hijjah has started, till he sacrifices. Those who have been authorized may remove their hair, skin or nails as the Prophet

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(peace be upon him) said, (When the month of Dhul-Hijjah begins and any of you wants to offer a sacrificial animal, he should not remove anything from his hair, nails or skin until he has offered the sacrifice.) Reported by Muslim in the Sahih.

Q: Dear Shaykh, what should a woman who intends to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) for herself and her family do with her hair during the first ten days of Dhul-Hijjah?

A: She is permitted to unbraid and wash her hair, however she cannot comb or have it cut, and whatever falls out while she is unbraiding and washing it will not harm.

Ruling On giving non-Muslims from the meat of the Ud-hiyah

Q Is it permissible to give a non-Muslim some of the meat of the Ud-hiyah (sacrificial animal offered by non-pilgrims)?

A: There is no blame to do that as Allah (Glorified and Exalted be He) says: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes.﴿

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So, we may give some of the sacrifices or charities to the disbelievers whom we do not fight with, such as those who have treaties with us or security contracts.

The ruling on slaughtering the sacrifice in Makkah

Q : Is slaughtering the sacrifice in Makkah better than slaughtering it outside of Makkah?

Answer: Any good deeds done in Makkah are better but if it is not possible to find poor people in Makkah to eat the meat of the sacrifices, it will be better to slaughter them in another place where there are poor people to eat it.

29- Ruling on `Aqiqah

Q: If a fetus dies in the uterus, is it obligatory for its father to offer an `Aqiqah (sacrifice for a newborn) on its behalf?

A: `Aqiqah is a stressed Sunnah, not obligatory. Two ewes are to be slaughtered on behalf of a male and one ewe on behalf of a female. It is recommended to be slaughtered on the seventh day after the birth of the baby, even in the case of miscarriage. It is also recommended to give the baby a good name and shave its head on the seventh day. However,

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it is unobjectionable to give the child a name on the first day as there are many authentically reported Hadith from the Prophet (peace be upon him) to this effect. He (peace be upon him) is authentically reported to have given a name to his son Ibrahim on the day he was born. He also gave a name to `Abdullah Ibn Abu Talhah Al-Ansary on the day he was born. Moreover, the Prophet (peace be upon him) is authentically reported, on the authority of Samurah Ibn Jundub (may Allah be pleased with him) to have said: ﴾Every child is mortgaged to his `Aqiqah. It should be made for him on the seventh day, his head should be shaved and he should be given a name.﴿ (Related by Imam Ahmad and Ahl-ul-Sunan (four authors of Hadith compilations classified by jurisprudential themes) through an authentic chain of narrators) It was authentically reported on the authority of `A'ishah and Umm Kurz Al-Ka`biyyah (may Allah be pleased with both of them) that the Prophet (peace be upon him): ﴾commanded that two equal ewes are to be sacrificed for a boy and one for a girl.﴿ It was authentically reported on the authority of `Amr Ibn Shu`ayb from his father from his grandfather that the Prophet (peace be upon him) said: ﴾If anyone has a child born to him and wishes to offer a sacrifice on his behalf, he may offer two resembling ewes for a boy and one for a girl.﴿ These Hadith are of general indication and, thus, include the miscarried baby or any other baby that is delivered after five or more months of gestation, i.e. life has been breathed into it. Furthermore, it has to be washed

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and shrouded and Janazah (funeral Prayer) has to be offered. Moreover, he should be named and an `Aqiqah should be offered on his behalf. This is based on the general indication of the above-quoted Hadiths. May Allah grant us success!

30- Manners of proper `Aqiqah

Q: What is the ruling of Allah (Exalted be He) and His Messenger (peace be upon him) on some people who, on the death of a relative, slaughter a ewe calling it `Aqiqah? They do not break any of its bones. Later, they bury its bones and feces claiming it is a good deed that should be done.

A: Doing so is a Bid`ah (innovation in religion) that has no Shar`y (Islamic legal) grounds. Therefore, it is obligatory to abandon that and repent to Allah (Exalted be He) from doing so and from all other sins and Bid`ah. Actually, one has to repent to Allah from all such deeds. Allah (Glorified and Exalted be He) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ He (Exalted be He) also says: ﴾O you who believe! Turn to Allâh with sincere repentance!﴿ In fact, `Aqiqah (sacrifice for a newborn) laid down by authentically reported Sunnah from the Prophet (peace be upon him) means a sacrifice; that is, to be slaughtered on behalf of a newborn; two ewes on behalf of a male and one ewe on behalf of a female, on the seventh day of birth. The Prophet (peace be upon him) offered `Aqiqah on behalf of Al-Hasan

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and Al-Husayn (may Allah be pleased with them). The person who offers it can choose either to distribute its meat among relatives, friends and the poor, or to cook it and invite relatives, neighbors and poor people. This is the Shar`y `Aqiqah. It is a stressed Sunnah and thus, whoever does not offer it is not sinful.

Changing names that are inconsistent with the Shari`ah

Q: What should a man who discovers that his name is not in compliance with Shari`ah (Islamic law) do?

A: It is Wajib (obligatory) upon a person whose name is `Abdul-Husayn (Servant of Husayn), `Abdul-Naby (Servant of the Prophet) or `Abdul-Ka`bah (Servant of Ka`bah), etc. to change his name after knowing that using the names that indicate servitude to other than Allah is not permissible. No one is to be declared as a Servant to other than Allah; and names must suggest servitude to Allah only such as `Abdullah, `Abdul-Rahman or `Abdul Malik. A person whose name is `Abdul-Naby or `Abdul-Ka`bah has to change it to `Abdullah, `Abdul-Rahman, Muhammad, Ahmad, Salih or any other Islamic name. The Prophet (peace be upon him) changed many names. If the father is alive, he should be told the ruling on his name to change it but if he is dead, there will be no need to change it as the Prophet (peace be upon him) did not change the name of `Abdul-Muttalib or other names having the meaning of worshipping other than Allah such as `Abd Manaf as they were known by these names.

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From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother, the Head of the Department of Passports and Nationality in Rabigh, May Allah guide him, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Someone called `Abdullah ibn `Abdul-Jazy asked me whether is it permissible to be called `Abdul-Jazy or not as the Department of Passports and Nationality refused to renew his ID until knowing the ruling on his father's name.

A: Scholars unanimously agreed that it is not permissible to use names that indicate servitude to other than Allah (Glorified be He). Therefore, it is not permissible to say `Abdul-Naby, `Abdul-Husayn, `Abdul-Ka`bah, etc. because all people are Servants of Allah (Glorified and Exalted be He).

Since Al-Jazy is not one of the Names of Allah, it is not permissible to use it. It is Wajib to change it with another name that shows servitude to Allah (Glorified be He) or with another name such as Ahmad, Muhammad, or Ibrahim. When changing the name, it is necessary to point out in the ID the first name with the new one so that the rights related to the first name would not be lost.

This is according to what I know from the Purified Shar` (Law). `Abdullah said that his father agreed to change his name from `Abdul-Jazy to `Abdul-Rahman. Therefore, the new name should be used since the father has consented to it. May Allah guide all to what pleases Him! As-salamu `alaykum warahmatullah wabarakatuh!

Q: Are the following names not desirable in Islam: Huda, Rahma and Iman?

A: There is no blame to use these names such as `Amir, Salih, or Sai`d. They are all permissible, In sha'a-Allah (if Allah wills).

Q: Is it permissible for a Muslim to give his children the following names: Taha, Yasin, Khabbab, `Abdul-Muttalib, Al-Habbab, Qarun, and Al-Walid? Are Taha and Yasin from among the names of the Prophet (peace be upon him)? A: It is permissible to give children such names as there is no evidence that prohibits doing so. However, it is better for a believer to choose the best names indicating slavery to Allah, such as `Abdullah (Slave of Allah), `Abdul-Rahman (Slave of the Merciful), `Abdul-Malik (Slave of the Sovereign) and the like. It is also better to choose such famous names as Salih, Muhammad, and the like, instead of names like Qarun. As for `Abdul-Muttalib (Slave of Al-Muttalib), it is exceptionally permissible to give a child such a name because the Prophet (peace be upon him) validated some Companions to give this name. In general, it is not permissible to give a name that indicates slavery to anything other than Allah, such as `Abdul-Naby (slave of the Prophet), `Abdul-Husayn (slave of Al-Husayn), and `Abdul-Ka`bah (slave of the Ka`bah). Abu Muhammad Ibn

Hazm reported an Ijma` (consensus of scholars) on the prohibition of doing so. In fact, Taha and Yasin are not names of the Prophet (peace be upon him). This is according to the more correct of the two scholarly opinions. Rather, they are part of separated Arabic letters at the beginning of some Surahs (Qur'anic chapters) such as Sad, Qaf, Nun and the like. May Allah grant us success!

32- The ruling on diminutive forms of some names such as `Abdullah and 'Abdul-Rahman'

**Q: We often hear both ignorant and educated people abbreviating the names starting with "`Abd" i.e. servant of Allah'" or changing it into some names totally different from the first name. For example, `Abdullah' become "`Ubayd", "`Aboud", or "Al-`Ibdy" and "`Abdul-Rahman" becomes "Daheem", and "`Abdul-`Aziz", becomes "`Aziz" and "`Azouz" and "Al `Azey" etc. As for the name 'Muhammad', it becomes 'Muhaymid, "Hamada", "Al-Hamdi" and other forms, is this permissible? A:** There is no problem in the diminution of names beginnig with the word `Abd i.e. 'servant of Allah' and other names. I do not know that any of the scholars prohibited it. These names are mentioned in many Hadiths and

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historical writings. For example, 'Anis' (diminutive form of the name 'Anas'), 'Humayd', '`Ubayd' and other similar names. However, it is Haram (forbidden) to do this if the person objects and does not like the name, which you have made up for him; because this considered a form of 'insulting one another with nicknames' which Allah forbade in the Qur'an, unless the person is unaware of this, then it is acceptable, as stated by the scholars of Hadith when describing some scholars such as `Al-A`mash i.e. bleary, Al-A`raj i.e. lame, and the like.

33- Ruling on changing one's name after entering Islam

Q: Is it necessary for those who enter Islam to change their name which they had before entering Islam, such as George and Joseph, and others? A: They do not have to change their names unless they signify servitude to other than Allah, however changing it is permissible. Changing one's name from a foreign name to an Islamic name is a good thing; however, it is not an obligation. If a person's name is `Abdul-Masih (servant of Christ) or a similar name, it must be changed. However if a person's name does not signify servitude to other than Allah such as George, Paul, or the like, they are not obliged to change it as these names are common to Christians and others. May Allah grant us success!

Ruling on giving names mentioned in the Qur'an

Q: Some people give their children names mentioned in the Qur'an such as Afnan and Ala'. What is your opinion in this regard? A: There is nothing wrong as these are parts of creation; Ala' means blessings while Afnan means branches. People have started to look nowadays for more variety in names and for new names for their sons and daughters.

Ruling on celebrating birthdays

Q: What is your advise concerning celebrating birthdays? A: Celebrating birthdays is a Bid`ah (innovation in religion) that scholars have indicated and it is included in the Prophet's (peace be upon him) saying: ﴿He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴾ Agreed upon by Al-Bukhari and Muslim as narrated by `A'ishah

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(May Allah be pleased with her). And, the Prophet (peace be upon him) also said: ﴿He who did any act for which there is no sanction from our behalf, that is to be rejected.﴾ Reported by Imam Muslim in his sahih. Moreover, the Prophet (peace be upon him) said in Jumu`ah Khutbah (Friday sermon): ﴿And then, the best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is a misguidance.﴾ Reported by Muslim in his sahih. Moreover, An-Nasa'y added with a good chain of narration: ﴿...and every error leads to Hellfire.﴾ So all Muslims; male or female, have to beware of all Bid'ahs as Islam, by Allah's praise, is complete and sufficient. Allah (Glorified be He) says: ﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴾ Allah (Exalted be He) completed our religion for us by indicating His Commands and Prohibitions. People do not need to follow Bid'ahs, such as

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celebrating birthdays. Celebrating the Prophet's birthday or that of Abu Bakr, `Umar, `Uthman, `Aly, Al-Hasan, Al-Husayn, Fatimah, Al-Badawy, Shaykh `Abdul-Qadir Al-Jilany or any other person has no basis in Islam. Doing these things is prohibited as they are evils and included in the saying of the Prophet (peace be upon him): ﴿and every Bid'ah is an error.﴾ Therefore, Muslims should not commit these Bid'ahs and if some people follow them, that would not make them laws for Muslims that should be followed, unless they accord with Shari`ah (Islamic law). All people's deeds and creeds are to be weighed in the Islamic scale; Allah's Book and the Prophet's Sunnah; we accept what coincides with them and reject what is contrary to them. Allah (Glorified be He) says: ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ May Allah grant all people success and guide them to His straight path!

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Merits of Jihad and Mujahidun

Praise be to Allah who urged for fighting in His cause and has promised a successful outcome and decisive victory in return for this. I testify that there is no deity except Allah Alone and that He has no partner. He (Exalted be He) says: ﴾and (as for) the believers, it was incumbent upon Us to help (them).﴿ I testify that Muhammad is His servant, Messenger and His Khalil (beloved Servant) who was the best of the Mujahidun (those who fight/strive in the Cause of Allah), the sincerest struggler and the most truthful to His servants. Peace be upon him, his good and purified family and his honorable Companions who dedicated themselves to Allah and fought for His Cause until Allah made His religion prevail by their efforts. He made the believers superior and the disbelievers inferior by them; may Allah be pleased with them, honor their final end and make us their followers in righteousness until the Day of Recompense. Jihad (fighting/striving in the Cause of Allah) is one of the best deeds and acts of obedience that draw a person close to Allah (Exalted be He).

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Rather, it is the best thing that pious people can offer after doing the prescribed acts of worship, because it results in granting victory for the believers, elevating religion, suppressing the disbelievers and hypocrites, spreading the Islamic call among people, bringing people from darkness to light and facilitating the spread of Islamic virtues and its just rulings among people as well as many benefits and good return for Muslims. There are many Hadiths and Ayahs (Qur'anic verses) that emphasize the virtue of Jihad and Mujahidun. They encourage and stimulate truthful Muslims to contribute in Jihad and to have sincere intentions in fighting the enemies of the Lord of the worlds. It is a collective obligation upon Muslims; if some fulfill it, the burden will be lifted from the others. Sometimes, it becomes an individual obligation that no Muslim can ignore except by a legal excuse when the ruler calls for war or the enemy besieges the country. There are many proofs for this in the Qur'an and Sunnah concerning the merit of Jihad and the Mujahidun, as Allah (Exalted be He) says: ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴿ ﴾Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allâh knows that they are liars.﴿ ﴾May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did

you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars?) (Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of Al-Muttaqûn (the pious - See V.2:2).) (It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihâd). So in their doubts they waver.)

In these honorable Ayahs, Allah (Exalted be He) commands His believing servants, old and young, to hasten to Jihad and to fight with their property and lives in the cause of Allah as this is better for them in the worldly life and in the Hereafter. Allah then explains the condition of the hypocrites and their reluctance to contribute to Jihad because of their malicious intention. This will bring forth their destruction as Allah (Glorified and Exalted be He) says: (Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them) Then, Allah (Exalted be He) lightly blames His Prophet (peace be upon him) for permitting some to remain behind and not to take part in Jihad, as He (may He be Praised) says: (May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd)) Allah (Glorified and Exalted be He) explains that denying them permission to leave would have to distinguish the truthful from the liars. Allah (Glorified and Exalted be He) then says that the Muslim who believes in Allah and the Day of Resurrection will not seek permission to be exempted from Jihad without a legal excuse, because he has a deep Iman (Faith) in Allah and the Day of Resurrection which urges him to participate in Jihad. Allah further mentions that those who want to be exempted from Jihad are those who lack Faith in Allah

and doubt the Last Day. This should be the main incentive behind hastening to Jihad in the cause of Allah and warning against remaining behind. Allah (Exalted be He) says regarding the virtue of the Mujahidun: (Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.) This noble Ayah (Qur'anic verse) contains great encouragement to Jihad in the cause of Allah (Glorified and Exalted be He) and that the true Mu'min (believer) would sacrifice his life and property for the sake of Allah (Glorified and Exalted be He) Who accepted that purchase and promised Jannah (Paradise) in return for this as believers kill and are

killed in Allah's cause. Allah further proceeds with reminding that He (may He be Praised) mentioned the reward dedicated for the Al-Mujahidin in the best and most noble Books He revealed; the Tawrah (Torah), the Injil (Gospel) and the Qur'an. Allah (may He be Praised) also explains that He is the Most truthful in His promises so that believers would rest assured with the bargain that they have concluded whereby they contentedly and sincerely dedicate their lives and properties for the sake of making His Word supreme anticipating the full reward of Allah in this worldly life and in the Hereafter. Allah then orders them to rejoice with that bargain

which will not only ensure them of the great reward and good end, but also make the truth and its people victorious, the disbelievers and hypocrites disgraced and will pave the way to spread the Islamic religion throughout the world. Allah (Glorified and Exalted be He) says: ﴿O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴾ ﴿That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴾ ﴿(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴾ ﴿And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴾ These noble Ayahs clearly manifest that believing in Allah and His Messenger (peace be upon him) and fighting for the cause of Allah are the winning trade that saves from the terrible torment on the Day of Resurrection. Can anything be more encouraging to hastening to Jihad? It is known that believing in Allah and His Messenger is related to the Tawhid (belief in the Oneness of Allah/ monotheism) of Allah and worshipping Him alone (may He be Praised) in so much as it relates to performing the religious obligations that Allah enjoined and giving up His prohibitions. Jihad for the cause of Allah is one of the greatest and most important Islamic rituals and obligations. Yet, Allah (Exalted be He) mentioned it individually for its great rank and encouraging believers to hasten to it for the great benefits and outcomes related to it.

Then, Allah (may He be Praised) mentions the reward He dedicated for Mujahidun including forgiveness of their sins and blessed dwelling in the Abode of Honor, so that their desire for Jihad is strengthened and they hasten to it with those who preceded them. The reward for those who fight for the cause of Allah is not delayed until the Day of Resurrection; rather, their reward in this worldly life is achieved through their victory over their enemies and becoming well-establishment on land. This includes the utmost encouragement for them. There are other Ayahs in relation to the virtue of Jihad and Mujahidun, and the ones mentioned would suffice and energize the true believers to take part and anticipate the high ranks, great benefits and outcomes. And, Allah is the One Whose help is sought. As for the Hadith pertaining to the virtue of Jihad and Mujahidun and warning against abandoning it, they are numerous, but we will only mention some of them so that those who fight in the cause of Allah would know some of their Prophet's (peace be upon him) sayings about Jihad and the high rank of those who participate in it. It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Sahl ibn Sa`d (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said: ﴿To guard Muslims from the disbelievers in Allah's Cause for one day is better than the world and whatever is in it, and a place in Paradise as small as that occupied by the whip of one of you is better than

the world and whatever is in it; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is in it.) In addition, on the authority of Abu Hurayrah (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said: (The example of a Mujahid in Allah's Cause - and Allah knows better who really strives in His Cause - is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into paradise if he is killed or, otherwise, He will return him to his home safely with rewards and war booty.) (Related by Muslim in his Sahih Book of Hadith). In another wording: (Allah has undertaken to look after the affairs of one who goes out to fight in His way believing in Him and affirming the truth of His messengers. He is committed to His care that He will either admit him to Paradise or bring him back to his home from where he set out with a reward or (his share of) booty.) Moreover, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Whoever is wounded while fighting in the way of Allah, will come on the Day of Resurrection with blood oozing from his wound having the color of blood but with the fragrance of musk.) (Agreed upon by Al-Bukhari and Muslim). Besides, on the authority of Anas (may Allah be pleased with him)

that the Prophet (peace be upon him) said: (Use your property, your persons and your tongues in striving against the Mushrikun.) (Related by Ahmad and Al-Nasa'y and declared as Sahih by Al-Hakim). Also, it is related in the Two Sahih Books of Hadith that the Prophet (peace be upon him) (was asked: What is the best deed? He replied: To believe in Allah and His Messenger (Muhammad). The questioner then asked: What is the next (in goodness)? He replied: To participate in Jihad in Allah's Cause. The questioner again asked: What is the next (in goodness)? He replied: To perform Hajj (Pilgrimage to Makkah) Mabrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet (peace be upon him).) Another Hadith about the merits of Jihad is that which is narrated on the authority of Abu `Abs ibn Jabr Al-Ansary (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said: (Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire.) (Related by Al-Bukhari in his Sahih Book of Hadith). Al-Bukhari also related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Whoever dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him.) It is also narrated on the authority of

Ibn `Umar (may Allah be pleased with them both) who said: I heard the Messenger of Allah (peace be upon him) saying: (When you enter into the 'inah transaction (sale with immediate cash repurchase for profit), hold the tails of oxen, are pleased with agriculture, and give up conducting jihad, Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion.) (Related by Ahmad and Abu Dawud and declared as Sahih by Ibn Al-Qattan). Al-Hafiz said in Al-Bulugh: "It (this Hadith) is narrated by reliable and trustworthy narrators." There are many Hadith related to the merit of Jihad and Mujahidun and the high ranks and great reward that Allah promised to those who fight truthfully for His cause along with other Hadiths stressing the seriousness of abandoning Jihad. The last two Hadiths quoted above and others to the same effect indicate that abandoning Jihad and not thinking of it is a kind of hypocrisy and that ignoring it due to indulgence in worldly affairs such as trade, agriculture and Riba-based transactions are all reasons

for the humiliation of Muslims and their enemy gaining power over them as attested by the actual fact. This humiliation will not end until they return to their Din (religion) and adhere sincerely to it and strive for its sake. We ask Allah that he may guide all Muslims to return to their religion, adjust their leaders. May He unite them on guidance, direct them to apply His Shari`ah (Islamic Law) and abide by it, and grant all Muslims good understanding of their religion until Allah reverses this state of humiliation into empowerment and well-establishment on the land and grant them victory over

His and their enemies! He is the One Who is Capable of doing so.

A: The purpose of Jihad (fighting/striving in the Cause of Allah): Jihad is divided into two kinds; Jihad for making conquests and Jihad for self defense, and both of them aim at conveying Allah's Religion, inviting people to it, taking people from darkness to the light, making Allah's Religion prevail in His Land and making (all and every kind of) worship for Allah (Alone). Allah (Glorified and Exalted be He) says: ﴿And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone).﴾ And, Allah (Exalted be He) says in Surat Al-Anfal: ﴿And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world].﴾ And, Allah (Glorified and Exalted be He) says in Surat Al-Tawbah: ﴿Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.﴾ In this regard, there are many verses. The Prophet (peace be upon him) said: ﴿I have been commanded to fight against people till they testify that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah, perform the Salah (Prayer), and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah.﴾ Agreed upon by Al-Bukhari and Muslim on the authority of

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Ibn Umar (may Allah be pleased with them). Also, it was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad (peace be upon him) is Allah's Messenger, so if they perform all that, then they save their lives and property from me except for Islamic laws, and then their reckoning (accounts) will be done by Allah.﴾ It was reported also in Muslim Sahih on the authority of Abu Hurayrah (May Allah be pleased with him) that Prophet (peace be upon him) said: ﴿I have been commanded to fight against people, till they testify to the fact that there is none worthy of worship (in truth) but Allah, and believe in me (that) I am the messenger (from the Lord) and in all that I have brought.﴾ Muslim reports also in his Sahih on the authority of Tariq Al-Ashja`y (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿He who professed that there none has the right to be worshipped but Allah and made a denial of everything which the people worship beside Allah, his property and blood became inviolable, and their affairs rest with Allah.﴾ There are many Hadiths in this regard. These noble Ayahs (Qur'anic verses) and authentic Hadiths indicate clearly that it is obligatory to

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perform Jihad against disbelievers and atheists, fight them, invite to Islam and fight them because they insist on disbelief and do so till they worship none but Allah and believe in His Messenger Muhammad (peace be upon him) and follow his commands knowing that unless they do so their

blood and money will not be inviolable. This includes Jihad for conquest and self defense; with no exception but for those who abide by the Jizyah (poll tax required from non-Muslims living in an Islamic state) and its conditions as Allah (Glorified and Exalted be He) says: ﴿Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴾ Also, it was authentically reported that the Prophet (peace be upon him) took Jizyah from Magi of Hajar because those three groups of people are disbelievers; Jews, Christians and Magi. It was authentically reported that they paid Jizyah (poll tax required from non-Muslims living in an Islamic state). Muslims have to fight and perform Jihad against those people in case of being able to do so till those people embrace Islam or pay Jizyah in submission. For others, they should be fought till they embrace Islam as according to the sound of the two opinions held by scholars in this regard. The Prophet (peace be upon him) fought the Arab till they embraced Islam in crowds (groups after groups) and he did not ask them to pay Jizyah. Moreover, if it was permissible to take Jizyah from them to protect their lives and wealth, the Prophet (peace be upon him) would have indicated that and we would have known it. Other scholars see that it is permissible to take it from all

kinds of disbelievers according to the well-known Hadith narrated by Buraydah in this regard in Sahih Muslim. Talking about this matter and showing the related difference is elaborated in scholarly books and will be found by any one who searches. When fighting disbelievers; women, children and the aged and those who do not fight, are excluded; they should not be fought. But, if they take part in fighting and assist by their opinion, consultation or conspiracy, they should be fought as indicated by evidence in the Shari`ah (Islamic law). The three stages of Jihad in Islam were: The first stage: to let Muslims perform Jihad, but without obligation as Allah (may He be Praised) says: ﴿Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory -﴾ The second stage is asking Muslims to fight those who fight them and abstain from whoever abstains from fighting them. In this regard, Allah (Exalted be He) revealed this saying: ﴿There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path.﴾ And: ﴿And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.﴾ And: ﴿And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (9:36)].﴾ This is according to the saying of some scholars in this regard. Allah (Glorified be He) says also in

Surat An-Nisa': ﴿They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliyâ' (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad صلى الله عليه وسلم). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither Auliyâ' (protectors or friends) nor helpers from them.﴾ The third stage is to fight disbelievers and invade them in their lands so as to prevent Fitnah (disbelief and worshipping of others along with Allah) and ensure that worship is for Allah (Alone) so that good will prevail everywhere, Islam will spread, those who invite to disbelief will be eradicated and people will enjoy judgment by the fair Islamic Shari`ah and its fair teachings. Moreover, they will bring people also, by this upright religion, from the narrowness of this world to the spaciousness of Islam, from worshipping creatures to worshipping the creator, from the

injustice of oppressors to the justice of the fair Shari`ah and its wise verdicts. This is what Islam is based upon and Prophet Muhammad (peace be upon him) died on that way. Allah (Exalted be He) revealed in this regard His saying, the last Ayahs (Qur'anic verses) revealed concerning this issue, in Surat Bara'ah: (Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them) And in Surat Al-Anfal: (And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world].) All the aforementioned Hadiths indicate and prove that.

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Some scholars viewed that the second stage that is represented in fighting those who fight Muslims, and abstaining from whoever abstains from fighting Muslims, was canceled as it was only practiced when the Muslims were weak, but after Allah (Exalted be He) made them strong and multiplied their number and resources, they were asked to fight whoever fights or whoever does not fight them so that the religion (worship) will all be for Allah alone and to pay Jizyah if they have to do that. Other scholars see that the second stage was not canceled and it can be applied in case of necessity. When Muslims become strong and are able to start fighting their enemies and perform Jihad in the cause of Allah, they have to do so, according the Ayah of Surat Al-Tawbah and its related meanings. But if they are not able to do so, they have only to fight whoever fights them or raises aggression on them and abstain from fighting whoever abstains from fighting them. This is according to the Ayah of Surat An-Nisa'. This viewpoint is sounder and worthier of acceptance than the viewpoint that says that this stage was abrogated. This viewpoint was chosen also by Ibn Taymiyyah (may Allah be merciful with him). Therefore, every one who has the least amount of knowledge should know that modern writers or others who say that Jihad is only permissible for the purpose of defense is mistaken. The above-mentioned evidence is contrary to this saying and the correct way is what we mentioned as indicated by trustworthy scholars. Any one who contemplates the biography of the Prophet (peace be upon him) and his companions (may Allah be pleased with them) in fighting against Mushriks (one who associates others with Allah in His Divinity or worship) will know that what we said accords with the above-mentioned Ayahs and Hadiths. May Allah guide us all!

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Obligation of preparing against the enemy

Allah (Glorified be He) ordered His Mu'min believing servants to prepare themselves against the Kufar (pl. of Kafir- disbeliever/non-Muslim) as much as they can of power, and that they take their precautions as stated by Allah (Glorified and Exalted be He) when He says: ﴾And make ready against them all you can of power﴿ Allah (Glorified be He) also says: ﴾O you who believe! Take your precautions﴿ This proves the obligation of attending to motives and being cautious of enemies plots, and this encompasses all kinds of preparation regarding weapons and soldiers. This also encompasses the preparation of all kinds of moral and physical training, and training the Mujahidin (those fighting in the Cause of Allah) to use weapons, and advising them with all that which will help them when fighting against the enemy and protecting themselves against danger and attacks on land, air, sea and other conditions, as Allah (Glorified be He) ordered us to be prepared and take precautions, and He did not specify one kind or the other, nor did He mention a specific instance only. The only reason for this is because times change, weapons become more advanced and different, and the enemy decreases and increases, becomes weak and becomes strong, Jihad (striving in the cause of Allah) could either be a preventive measure or could be defensive; and for these reasons and others, Allah (Glorified be He) ordered us to prepare ourselves and take precautions. So, the leaders of the Muslims, the rich, and the thinkers will strive in preparing that which they can of power in order to fight their enemies in the way they see fit. It is evident that the Messenger of

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Allah (peace be upon him) said: ﴾War is cunning plan.﴿ It means that cunning plan may giver better outcome and success than those achieved by force and weapons. This is a well-known and factual reality. This occurred on the day of Al-Ahzab where the deceit of the Mushrikeen (pl. one who associates others with Allah in worship) and the Jews occurred and they were plotted against by Nu`aym ibn Mas`ud (may Allah be pleased with him) with the permission of the Prophet (peace be upon him). This was the cause of the disgrace of the Kuffar and their difference and division, which brought about the victory of Muslims as a Grace of Allah, the Exalted, and Support of His Awliya' (devoted Muslims) and His plans for them. Allah (Glorified be He) also says: ﴾they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.﴿

What has been mentioned is clear to those with insight that what is Wajib (obligatory), is to obey the command of Allah, and prepare for fighting the enemies, and make efforts to be cautious and vigilant, by using all the possible, permissible means including physical and spiritual devotion to Allah, and relying on Him, adhering to His Religion and asking Him for victory. For Allah (Glorified be He) is the One who gives victory to His Awliya', and He will reward them if they perform rightfully, and carry out His command and are truthful in their intentions of jihad, and intend it to uphold His word and manifest His Religion. Allah has promised them in His Book,

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and informed them that victory is from Him in order for them to trust in Him, and rely on Him along with carrying out all the possible means. Allah (Glorified be He) also says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ Allah (Glorified be He) also says: ﴾and (as for) the believers, it was incumbent upon Us to help (them).﴿ Allah (Glorified and Exalted be He) also says: ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿ Allah (Glorified and Exalted be He) also says: ﴾Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.﴿ Allah (Glorified and Exalted be He) also says: ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴿ Allah (Glorified and Exalted be He) also says: ﴾(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."﴿ ﴾Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.﴿

This same meaning has been previously mentioned in an Ayah (Qur'anic verse) in Surah Al-Saf, and it is the saying of Allah: ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴿ ﴾(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴿ ﴾And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴿ The verses that have the same meaning are numerous. When our Salaf (righteous predecessors) performed what Allah and His Messenger had ordered them and were patient and truthful in their Jihad against the enemies, Allah (the Exalted) made them victorious and supported them and they were victorious although they were less in number compared to their enemies and they lacked equipment, as Allah (Glorified and Exalted be He) also says: ﴾How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient).﴿ Allah (Glorified and Exalted be He) also says: ﴾If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.﴿ When the Muslims changed, and were divided and did not obey the command and teachings of their Lord, and most of them preferred their own lusts, they suffered humiliation and degradation and their enemies were victorious as is well known to all. This is only due to sin, separation, dispute, and the emergence of Shirk (associating others in worship with Allah), Bid`ah (innovation), and Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) in most countries, and their resorting to laws other than Shari`ah (Islamic law) for judgment; Allah (Glorified and Exalted be He) says: ﴾And whatever of misfortune befalls you, it is because of what your hands

have earned. And He pardons much. (See the Qur'ân Verse 35:45).)

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Allah (Glorified be He) also says: (That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves.) Allah (Glorified and Exalted be He) also says: (Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).) When the archers, on the day of 'Uhud, fell into conflict and disagreement and broke the commands of the Prophet (peace be upon him) leaving their position, this caused the Muslims to be killed, injured and defeated, as is well known. When the Muslims condemned this, Allah (Glorified and Exalted be He) revealed the following: ((What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.) If anyone were to be safe from the evil of sins and its harmful consequences, then it would have been the Messenger of Allah (peace be upon him) and his companions who would have been saved on the day of 'Uhud, for they are the best people on Earth, and were fighting for the sake of Allah. However, they suffered and were afflicted due to the sins of the archers, who committed the mistake under interpretation, and not due to intentional violations or neglect of the commands of the Messenger of Allah (peace be upon him). However when they saw the defeat of the Mushriks, they thought that the command was over, and there was no need for

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protection anymore. It was Wajib (obligatory) upon them to commit to the position until the Prophet (peace be upon him) permitted them to leave but Allah, the Exalted, had predestined this and caused it to happen by His perfect wisdom, great secrets, and many reasons that He made clear in His book, and made it known to the Mu'mins (believers). This was evidence of the truthfulness of the Prophet, and that he (peace be upon him) was indeed the Messenger of Allah, that he was a human being that suffers in the same way that humans suffer from injuries, pain and other things. He is not a God to be worshipped, nor is he the owner of victory, rather victory is in the Hands of Allah, the Exalted; Allah sends it to whoever He wills. There is no way to restore the state of the Muslims to their righteous predecessors state and their deserving of victory against their enemies, except by returning to the religion and following it along with befriending the advocates of Islam and hating the opponents of Islam. We should also refer to the Shari'ah (Islamic law) of Allah for judgment in all affairs, keeping unity in the cause of Truth and helping one another to reach righteousness and piety. In the words of Imam Malik ibn Anas (may Allah be merciful to him), "Only that which brought about the reform of this nation at its very beginning will be the proper cause of its reform now and in the future". This is the view of all the scholars. Indeed, Allah (Glorified be He) reformed the first of this nation by following His Shari'ah, holding fast to the rope of Allah, and being truthful in that and helping one another in doing so. The last of the nation will not succeed except by following these great ways.Permanent Committee for Scholarly Research and Ifta'

Merits of Ribat and guarding others in the Cause of Allah:

Ribat (guarding the Muslim frontiers in Allah's Cause) is residing in a place where the people of that place are frightened of the enemies of Islam. The Murabit (someone guarding the Muslim frontiers in Allah's Cause) is the person who resides in that place and is ready

for Jihad (fighting/striving in the Cause of Allah) and defending Islam and Muslims. Many Hadiths mention the virtues of Ribat and guarding Muslims in the cause of Allah. For those who are interested in Ribat and guarding in the cause of Allah, I shall mention few Hadiths mentioned in a book entitled with Al Targhib Wal Tarhib by Al-Hafez Al-Mundhery (may Allah have Mercy with him).

Sahl Ibn Sa`d (may Allah be pleased with them) narrated that the Prophet (peace be upon him) said: ﴾To guard Muslims from unbelievers in Allah's Cause for one day is better than the world and all that is in it, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is in it; and a morning's or an evening's journey which a servant travels in Allah's Cause is better than the world and all that is in it.﴿ Related by Al-Bukhari, Muslim, Al-Tirmidhy and others.

Also, Salman (may Allah be pleased with him) narrated that he heard Allah's Messenger (peace be upon him) saying: ﴾Guarding the frontiers for a day and a night is better (in reward) than observing Sawm (Fast) for a whole month and standing in Salah (Prayer) every night. And if one dies whilst guarding the frontiers, his (meritorious) activity will continue, his provision will continue and he will be saved from the trials (i.e. the punishment of the grave and the great panic on the Day of Judgement).﴿ The wording of this Hadith is that of Muslim. It was related by Muslim, At-Tirmidhy, An-Nasa'y and At-Tabari who added: ﴾...and he shall be resurrected on the Day of Judgment as a martyr.﴿ .

It was reported also on the authority of Fadalah Ibn `Ubayd (may Allah be Pleased with him) that the Prophet (peace be upon him) stated: ﴾The actions of every one who dies come to a halt by his death except one who is on the frontier for Allah's sake (i.e., observing Ribat). Their deeds continue to grow till the day of Resurrection and they will be secured from the trial of the grave (or will be

secured from the trial of the two angels Monkar wa Nakir)﴿ Related by Abu Dawud and At-Tirmidhy who said it is a good and authentic Hadith. Al Hakim said that this is a sound Hadith according to the standards appointed by Muslim. It was reported also by Ibn Hiban in his Sahih who added: "I heard the Messenger of Allah (peace be upon him) saying: ﴾The one who is not subservient to his desires is a Mujahid (striver) in the Way of Allah.﴿ This addition is in some of the writings of At-Tirmidhy.

It was reported on the authority of Abu Ad-Darda' (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾One month of Ribat is better than fasting for life and whoever dies on the frontier (in Allah's Cause) he will be saved from the great panic of Day of Judgment. He will be given his sustenance, morning and evening in Paradise and will receive his deeds until the Day of Resurrection.﴿ (Related by At-Tabarny). The chain of narration of this Hadith is also reported by Thiqah (trustworthy) narrators.

Al- `Irbad Ibn Sariyah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) stated: ﴾All deeds will be cut off from a person when they die, except the Murabit in the cause of Allah, for his deeds grow, and his

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provisions continue till the day of judgment.﴿ (Related by At-Tabarny in his book Al-Kabir) with two Sanads (chains of narrators) that one of which is Thiqah.

Abu Hurayrah (may Allah be Pleased with him) narrated that the Prophet (peace be upon him) stated: ﴾If a person dies while observing Ribat in the Cause of Allah, he will still receive his reward for his meritorious deeds perpetually, sustenance will be provided to him even after his death; he will be saved from Al-Fattan (the interrogation in the grave by the two angels Munkir and Nakir) and Allah will save him from the great horrors on the Day of Resurrection.﴿ (Related by Ibn Majah with Sahih Sanad and At-Tabarani in 'Al- Awsat in more details). He said: ﴾If one dies on the frontiers (in the cause of Allah), he will be given rewards until the Day of Judgment. He will be given sustenance every morning and evening, and he will be married to seventy virgins in Paradise. It will be said: 'Come and make intercession until the reckoning is over.'﴿ Its Sanad is good.

Ibn `Abbas (may Allah be Pleased with him) narrated that he heard the Prophet (peace be upon him) saying: ﴾There are two types of eyes that will never be touched by the fire of Hell; eyes which weep out of fear of Allah and eyes which spend the night in watchful guard in the Cause of Allah.﴿ Related by

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At-Tirmidhy who regarded it as Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration).

Anas ibn Malik (may Allah be Pleased with him) narrated that the Prophet (peace be upon him) said: ﴾There are two types of eyes that will never be touched by the fire of Hell; eyes which spend the night in watchful guard in the Cause of Allah and eyes which weep out of the fear of Allah.﴿ Related by Abu Ya`la with thiqah chain of narrators and At-Tabarany in Al-Awsat with the exception of his saying: ﴾There are two types of eyes that will never see the fire of Hell.﴿ .

It was reported on the authority of `Uthman (may Allah be pleased with him) that he heard the Prophet (peace be upon him) saying: ﴾Guarding for Allah's sake for a night is better than performing Qiyam-ul-Layl (standing for optional Prayer at night)and observing Sawm (Fast) for a thousand days.﴿ (Related by Al-Hakim who said that its Sanad is authentic) Hadiths which address this topic

with similar meanings are many. I hope that what we have mentioned is sufficient for those who strive to do good deeds.

May Allah grant Muslims success in understanding His Din (religion) of Islam and

unite them upon guidance! We ask Allah to unify their ranks and words on truth and make them hold steadfast to His Book and the Sunnah (whatever is reported from the Prophet) of His Prophet (peace be upon him). We ask Him also to make them implement His Shari`ah (Islamic law), rule people according to it, unite and cooperate on it. He is the Munificent, the Generous. Peace be upon our Prophet Muhammad, his family and Sahabah (Companions)!

A piece of advice addressed to the guards who protect the boarders against the attacks of Iraq

In the name of Allah, all Praise is due to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah, and upon his family and companions!

O guards on the boarders, I advise you and myself to fear Allah as He should be feared, and remember Allah so much, be patient and advise others with patience and honesty when facing any attack from Iraq. I also advise you to be in agreement with each other and refrain from dispute, be steadfast in obeying Allah and His Messenger, and be firm when meeting the opposing country, as Allah (Glorified and Exalted be He) says: ﴾O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.﴿ ﴾And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).﴿ As I also advise you to be sincere to Allah and invoke Him, supplicate to Him asking for victory, and trust in Him, the Exalted. Refrain from Riya' (showing-off) and vanity, for He the Exalted grants victory, and everything is in His Hands. Allah (Glorified and Exalted be He) says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿

In Surah (chapter) Al-Anfal, Allah (Glorified and Exalted be He) addresses His Prophet (peace be upon him) and the believers: ﴾(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."﴿ ﴾Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.﴿ Allah (Glorified be He) also says: ﴾And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴿ Allah (Glorified be He) also says: ﴾And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"﴿ I also advise you to be truthful when meeting the enemy, and refrain from fleeing the battlefield, for Allah (may He be Glorified and exalted) says: ﴾O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.﴿ ﴾And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!﴿

The Prophet (peace be upon him) said: ﴿Avoid the seven great destructive sins.﴾ He (peace be upon him) mentioned ﴿"fleeing

on the day of battle"﴾ as one of them.

Allah promised His Awliya' (devoted Muslims who perform Jihad (fighting/striving in the Cause of Allah) with one of two goods; either victory or martyrdom. Allah (Glorified and Exalted be He) says: ﴿Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."﴾ O Muslims, who guard the boarders, I also advise you to preserve the five daily prayers and take good care of them, for prayer is a pillar of Islam and the greatest obligation after the Shahadah (Testimony of faith). Allah (Glorified and Exalted be He) says: ﴿Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴾ He commanded us to preserve it in His Great Book, He says: ﴿Successful indeed are the believers.﴾ ﴿Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴾ Then, He mentioned many great characteristics and ended it by saying: ﴿And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴾ ﴿These are indeed the inheritors﴾ ﴿Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.﴾ It is one of the greatest things that helps a person to perform Jihad against the enemies

and maintain their patience. Allah (Glorified be He) says: ﴿O you who believe! Seek help in patience and As-Salât (the prayer). Truly! Allâh is with As-Sâbirûn (the patient).﴾

I also advise you to believe that Allah will only do what is good for you, and that He the Exalted is truthful in His Promise. He (Glorified and Exalted be He) has promised to grant victory to those who make His Religion victorious. He also Promised that He is with the Muttaqin (those who fear Allah as He should be feared). Allah (Glorified and Exalted be He) says: ﴿If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴾ In Surah Al-Baqarah, Allah (Glorified be He) also says:: ﴿The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisâs). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with Al-Muttaqûn (the pious - See V.2:2).﴾ It is authentically reported that the Prophet (peace be upon him) said: ﴿"Allah (may He be Glorified and Exalted) says: 'I am as My servant thinks of Me, and I am with him if he remembers Me'"﴾ .

I advise you all to advise one another, help one another in virtue, righteousness and taqwa, and advise others to the truth and being patient. Allah (Glorified and Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ Allah (Glorified be He) also says:

﴿By Al-'Asr (the time).﴾ ﴿Verily, man is in loss,﴾ ﴿Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to

perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴾ The Prophet (peace be upon him) said: ﴾Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims﴿ .

We ask Allah to grant you success and to help you in doing all that which pleases Him, and that he makes the truth victorious through you, and diminishes, with you, falsehood and its people, and demolishes the unjust transgressors and evil, and to reward the believers, for He is the Most Generous, and may peace and blessings be upon our Prophet Muhammad and his family and companions.

General President of

the Muslim World League in Makkah

Chairman of the Departments of Scholarly Research,

Ifta', Daw`ah, and Guidance

in The Kingdom of Saudi Arabia

`Abdul `Aziz ibn `Abdullah ibn Baz

38- Defending countries from the part of Muslims is a form of Jihad

Q: Your sons who are in the frontier stations are asking you about whether they have the reward of the Murabits (those guarding the Muslim frontiers in Allah's Cause). You are aware that they face enemies whose behavior shows that they do not abide by covenants nor keep their word? They are also ask whether defending one's country, supplies and property is a form of Jihad (fighting/striving in the Cause of Allah)? They also hope that you may direct your advice to them.

A: The Qur'an and the authentic Sunnah (Whatever is reported from the Prophet) denote that Ribat is a kind of Jihad in the cause of Allah for those who hold the right intention, solely for Allah. Allah the Exalted states: ﴾O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.﴿ Also the Prophet (peace be upon him) stated: ﴾Guarding the frontiers for a day and a night is better (in point of reward) than fasting for a whole month and standing in prayer every night. And if one dies whilst guarding the frontiers, his

(meritorious) activity will continue, his provision will continue and he will be saved from the trials (i.e. the punishment of the grave and the great panic on the Day of Judgment)》 (Related by Imam Muslim in his Sahih). It was also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that

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the Prophet (peace be upon him) stated: 《To guard Muslims from unbelievers in Allah's Cause for one day is better than the world and whatever is in it, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is in it; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is in it.》

It was reported also in Sahih Al-Bukhari (may Allah be Merciful with him) that the Prophet (peace be upon him) said: 《Anyone whose feet are covered with dust in Allah's cause, shall be saved by Allah from the Hell-Fire.》 .

There is no doubt that defending Islam, ones self, the family, wealth, the country and its people is part of the prescribed Jihad; and whoever dies while doing so is considered a martyr. The Prophet (peace be upon him) stated: 《Whoever is killed while defending his faith is a martyr; he who is killed in defense of his own property is a martyr; and he who is killed in defense of his family is a martyr, he who is killed in defense of his blood is a martyr.》 .

We advise you who perform Ribat to have piety, fear Allah, be sincere to Him in all your deeds and actions, keep up performing five daily Salahs (Prayers) in their due times in congregation, increase Dhikr (Remembrance of Allah) and remain steadfast in your obedience to Allah

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and His Messenger (peace be upon you). You should also keep up your unity, refrain from getting into conflicts, be patient and urge others for observing patience with complete rest and satisfaction. You should also expect goodness from Allah and avoid all sins.

One of the great Ayahs (Qur'anic verses) that gathered all these meanings is Allah's saying in Surat-ul-Anfal: 《O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.》 《And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).》 May Allah guide your steps on the straight path, make you steadfast on His religion, make the truth victorious through you and those who are with you, and remove through you the evil and its supporters! He is the Only Guardian of all that the Only One who can accomplish it.

Abdul Aziz ibn Abdullah ibn Baz

General Mufty (Islamic scholar qualified to issue Fatwa) of the Kingdom

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39- Ruling on fighting Allah's enemies

All praise be to Allah, the Lord of the Worlds, and peace and blessings be upon His Servant and Messenger, whom He entrusted with His Revelation, our Prophet and leader, Muhammad ibn `Abdullah, and upon his family, his Companions, and those who follow his guidance until the Day of Resurrection. To proceed:

It is important to point out the Ruling of Allah (Glorified and Exalted be He) on fighting His enemies by means of money, soul, and tongue. Allah (Glorified be He) mentions Jihad (fighting/striving in the Cause of Allah) many times in His Ever-Glorious Book. Similarly, the Prophet (peace be upon him) narrated many Sahih (authentic) Hadiths which command, call upon, and encourage Jihad, and mention the merit of those who do so, and the great reward that Allah prepared for them.

Among this is the Saying of Allah: ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴿ He (Glorified be He) orders to perform Jihad by means of money, soul, and manpower both light and heavy, due to the greatness of Jihad and the great need of it; in order to raise the banner of Islam, carry out its rulings and remove

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the obstacles which hinder Da`wah (calling to Islam). Jihad helps spread the Religion of Allah, point out Allah's Rights upon His servants, bring people out of darkness into light, free them from the rule of the Taghut (false gods) so that they can enjoy the Rule of Allah (Glorified and Exalted be He), and bring them out of the constrictions and injustice of this world to the bounty and justice of Islam.

Allah (Glorified and Exalted be He) also says in His Ever-Glorious Book: ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴿ Allah (Glorified and Exalted be He) informs that the trade which will save one from the painful torment is Iman (belief) and Jihad. He (Glorified and Exalted be He) makes it desirable and sought when saying: ﴾will save you from a painful torment﴿ And: ﴾Shall I guide you﴿

Allah (Glorified and Exalted be He) is the Caller, Who sent down the Ever-Glorious Book to Prophet Muhammad (peace be upon him) who then conveyed it to us. The trade which will save us from the painful torment is to believe sincerely in Allah (Glorified and Exalted be He) and His Messengers, adhere to Tawhid (Oneness of Allah/ monotheism) and devotion, obey Allah's Commands, abandon Allah's Prohibitions, and keep within the limits He set. Jihad is an act of obedience to Allah and His Messenger; this is why Jihad is mentioned directly after Iman, to stress its importance and pressing need.

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It is known that Jihad is one of the branches of Iman, to the extent that some scholars rank it as the sixth pillar of Islam; this is for no reason other than its great benefits. It is a great branch, and obligation that can be performed by means of soul, money, tongue or any means that helps the Mujahids (those who strive/fight in the Cause of Allah) face their enemies.

Calling and guiding people to Allah, encouraging them to fight in His Cause, and warning them against backwardness and cowardice is a part of Jihad with one's tongue. Advising the Mujahids, pointing out to them the reward and bounty which Allah has prepared for them is also Jihad with the tongue. Spending in the Way of Allah, in the interest of Jihad, providing the Mujahids with arms and vehicles, including cars, planes and the like, all of this is considered Jihad by means of money in the Cause of Allah.

In this holy Ayah (Qur'anic verse), Allah (Glorified and Exalted be He) points out that Iman and Jihad are the trades which save one from the Punishment of Allah. What an honorable and great deed!

The Prophet (peace be upon him) said: ﴿The peak of the matter is Islam; its pillar is Salah (Prayer); and its topmost part is Jihad in the Cause of Allah.﴾

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He (peace be upon him) also said: ﴿A journey undertaken in the morning or evening in the Cause of Allah is better than this world and all that is in it.﴾ However, spending in Allah's Cause is a great kind of Jihad as money can be used in hiring men, buying weapons, and employing Du`ah (callers to Islam). Therefore, money is the largest in scope and the most beneficial. This is why Allah states it in most of the Ayahs before the soul. This is for its great benefit and the good it achieves.

Spending in Allah's Cause benefits the Mujahids and helps them against their enemies. It can be used in employing and preparing the Mujahids and making them entirely devoted to Jihad; it can also be spent on their families. It can be used also in buying weapons, clothes, food, tents, etc. That is why Allah mentions money first in most of the Ayahs. Allah (Glorified be He) says: ﴿March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh.﴾ In the same respect, Allah (Glorified and Exalted be He) says: ﴿O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴾ ﴿That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴾ ﴿(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴾ ﴿And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴾

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It is a Divine Grace that Allah (Glorified and Exalted be He) confers on the Mujahids; He forgives their sins, admits them to Jannah (Paradise), and saves them from Hellfire in addition to the near victory and help that Allah will grant them against their enemies if they are truthful, patient, and persevering. Describes the Mujahids, Allah (Glorified and Exalted be He) says: ﴿But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you.﴾ This is the Divine Promise to the believers, if they combat their enemies, have patience, and fear Him. He will grant them victory, support them, and help them escape the evil of their enemies. Allah (Exalted be He) says: ﴿But if you remain patient and become Al-Muttaqûn [the pious - See

V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.》

And: 《O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.》 And: 《Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.》 《Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).》

The good end is for Allah to decide; He will grant it to whom He Wills. If the people of Iman are patient, and fear Allah, perform Jihad sincerely and devotionally, and make the necessary preparations, Allah (Glorified and Exalted be He) will support them, make them victorious, and will grant them the good end, as He promised to do so.

Allah (Glorified and Exalted be He) says: 《And, verily, Our Word has gone forth of old for Our slaves, the Messengers,》 《That they verily would be made triumphant,》 《And that Our hosts! they verily would be the victors.》 Patience, sincerity and Taqwa (fear/wary of offending Allah) are the reasons for victory.

May Allah (Glorified and Exalted be He) grant victory to His Religion and make His word supreme! Verily, He is the Most Generous, there is neither might nor power except with Allah! All praise be to Allah Alone, the Lord of the Worlds, and peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow his guidance until the Day of Resurrection!

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Jihad is not only for defense

All praise is due to Allah, Lord of the worlds, and peace and blessings be upon His Servant, Messenger, and chosen one among His Creatures, our Prophet Muhammad (peace be upon him) and upon his Companions and those who adopt his way and follow his guidance till the Day of Judgment. I ask Allah (Glorified and Exalted be He) to help us realize the truth. He is All-Powerful.

To proceed, many contemporary writers are confused about Jihad (fighting/striving in the Cause of Allah) and many of them discussed this matter without knowledge, thinking that Jihad is only prescribed for defending Islam and Muslims; rather, than for Muslims to conquer enemy countries and call them to accept Islam. If they accept it, it will be good; otherwise, Muslims should fight them, till the Word and Religion of Allah become superior.

As this was the case with some people who continued writing many letters and books to this effect, I decided to dedicate the lecture at hand to this subject, under the title of

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Jihad is not only for defense. I would like to say that Allah (Glorified and Exalted be He), Who is the One Who grants success and guides to the right path and the One who deserves all praise, sent messengers and Divine Books to guide both mankind and Jinn (creatures created from fire) and to bring them out of darkness to light, out of His Bounty and Kindness. Allah (Glorified and Exalted be He) has created creatures to know, worship Him Alone and obey Him. However, knowing their status and that their minds could not independently know the details of `Ibadah (worship) in the way that pleases Him (Glorified and Exalted be He) and could not independently know the fair rulings which they should follow or the characteristics and morals which they should have, Allah (Glorified and Exalted be He) sent messengers as bearers of good news as well as a warning to direct the people who are Mukallafs (persons meeting the conditions to be held legally accountable for their actions) to Tawhid (belief in the Oneness of Allah/ monotheism) and sincere `Ibadah, clarify the deeds and morals that pleases Him (Glorified be He), warn them against those that displeases Him and to draw for them the plans and systems, which they should be guided by. He (Glorified be He) sent down Divine Books to clarify this, for He Alone is All-Knowing of the affairs of His Servants and what befits them and brings them happiness in this worldly life and in the Hereafter. He Alone knows their present, past and future affairs. Therefore, He (Glorified be He) sent down messengers and Divine Books to guide

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people to the means of salvation and the way to happiness in this worldly life and in the Hereafter. He sent down Divine Books to point out this significant matter. In the Ever Glorious Qur'an, He (Glorified and Exalted be He) says: ﴿Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ' (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into

darkness.❫ And: ❪O you who believe! Remember Allâh with much remembrance.❫ ❪And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].❫ ❪He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.❫ ❪Their greeting on the Day they shall meet Him will be "Salâm Peace (i.e. the angels will say to them: Salâmun 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).❫ And: ❪And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).❫ And: ❪Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.❫

He (Glorified and Exalted be He) points out that it is He Who brings people out of darkness into light by sending down messengers and books. He points out that His Messengers were sent with the Scripture and the Balance so that people may maintain their affairs in justice.

The 'Scripture' here means the Divine Books, which are the Words of Allah, the Most Truthful, ❪and whose words can be truer than those of Allâh? (Of course, none).❫

The 'Balance' here means justice and refers to the straight legislation and fair rulings which contain the means of attaining happiness in this worldly life and in the Hereafter.

For this end, Allah (Exalted be He) sent messengers and Divine Books, the greatest of which is the Ever Glorious Qur'an, and before which He sent the Tawrah (Torah) and Injil (Gospel) beside other books which He sent to His Prophets and Messengers (peace be upon them all) and which included legislation and rulings that guide to goodness and warn against evil. In the past, Allah (Exalted be He) sent a messenger to every group of people from among themselves to direct them to goodness, order them to worship Allah alone and warn them against Shirk (associating others with Allah in His Divinity or worship). Allah, the All-Knowing, the All-Wise and Merciful (Glorified and Exalted be He) established legislation for them. Every messenger that Allah sent to the Ummah (nation based on one creed) preached Tawhid which is the essence of the call of all the messengers. He orders them to love Allah (Exalted be He) and to worship Him Alone sincerely. Allah (Exalted be He) established for each Ummah the legislation that suited them and their society, time and circumstances according to the Wisdom, Mercy and Knowledge of Allah (Glorified and Exalted be He) of people's affairs.

Since the message of Muhammad (peace be upon him) is general and universal to both mankind and Jinn, Allah (Glorified and Exalted be He) sent him with a message that fits his time and the following times till the Day of Judgment.

Such is the Wisdom of Allah (Glorified and Exalted be He) to have all the messengers (peace be upon them) gathered upon these principles, while their laws are different according to the circumstances and environment of various Ummahs. This is out of Allah's Mercy and Compassion toward them.

All the messengers preached the essence of Tawhid which is the basic principle; beside the obligations of being truthful and just; the prohibition of lying and oppressive; commanding good morals and righteous deeds; and avoiding all that contradicts the above. All such principles were unanimously agreed-upon by all the messengers (peace be upon them). Allah (Glorified and Exalted be He) says: ❪And verily, We have sent among every Ummah (community, nation) a Messenger

(proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).") And: (And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).") And: (Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers.)

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Some of the fundamental principles are: belief in Allah and His Messenger, Tawhid, devotion and belief in the Last Day, Jannah (Paradise), the Fire and all the messengers without differentiation. All the messengers agreed upon such principles and all the Divine Books came to confirm and support each other.

The branches of the religion differed in different Shari`ahs and doctrines. Some subsidiary matters may be considered in a certain Shari`ah and unlawful in another. Besides, a subsidiary matter that was unlawful in a preceding Shari`ah may be made lawful in a subsequent Shari`ah. Thus, Allah (Glorified and Exalted be He) sent `Eisa (Jesus peace be upon him) with the Shari`ah of the Tawrah while easing some of its rulings, telling people about what they had differed about and making lawful some of the rulings that were unlawful in the Tawrah. All this is out of Allah's Mercy and Compassion. When making mention of the Tawrah, Injil and the Glorious Qur'an, Allah (Glorified and Exalted be He) comments after that: (To each among you, We have prescribed a law and a clear way.) He (Glorified be He) is All-Wise concerning His Shari`ah and All-Knowing of the interest and ability of His Servants. He (Glorified be He) is All-Wise in His Decrees. He (Glorified and Exalted be He) says:

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(Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws).) (And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).) All this was in the Shari`ah of the Tawrah and Allah (Exalted be He) approved of and pointed this out to the Ummah and legislated it for them. The Sunnah (whatever is reported from the Prophet) supports this point and clarifies that it is Allah's Shari`ah for this Ummah with regard to life, eye, nose, ear and tooth. This Shari`ah is well-known in the Book of Allah (the Ever-Glorious Qur'an) and the Sunnah of His Messenger (peace be upon him). Afterwards, Allah (Glorified be He) says: (And in their footsteps, We sent 'Isâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn (the pious - See V.2:2).) This provides evidence that the great Book of the Injil has guidance, light and admonitions, then He (Glorified be He) says: (Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein.) This indicates that this Book (Injil) has rulings by which the people of the Injil among

the scholars of the Children of Israel judge. It is well-known that `Eisa (Jesus peace be upon him) was sent with the Shari`ah of the Tawrah; nevertheless, he was sent with rulings other than those found in the Tawrah. His Shari`ah commuted some of the rulings found in the Tawrah. Afterwards, Allah (Glorified be He) says: ﴿And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴾ Then, He (Glorified and Exalted be He) says:﴿ And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way.﴾

Here, he addresses His Prophet Muhammad (peace be upon him), as He sent His Book, the Ever-Glorious Qur'an in Al-Haqq and to establish in truth; it encompasses, supports and legislates the truth, confirming the Scriptures that came before it and the messengers that came before him.

The Book of Allah, the Ever-Glorious Qur'an, confirms and bears witness that the messengers and the Scriptures that came before it were from Allah (Glorified and Exalted be He): Tawrah, Injil, Zabur (Psalms), the Scriptures of Ibrahim (Abraham peace be upon him) and Musa (Moses peace be upon him) and other books that Allah sent upon the messengers (peace be upon them). Then Allah (Glorified and Exalted be He) points out that each of the messengers had a law and a clear way. This indicates that the Shari`ahs of the prophets and messengers are different, but the principles are one, including belief in Allah, messengers, angels, books, Last Day, Jannah,

the Fire and other general rulings that command justice, truthfulness and forbid injustice, lying and so on.

These are general and common principles. Out of His Wisdom, Allah (Glorified and Exalted be He) sent each messenger with the language of his own people so that they could teach and let them clearly comprehend what he was sent with. Therefore, Allah (Glorified and Exalted be He) says: ﴿And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.﴾

Since Muhammad (peace be upon him) was from the Arabs, and they were the first people to receive his Da`wah (calling to Islam), Allah (Exalted be He) sent him with their language, even though he (peace be upon him) is the Messenger to all mankind. However, Allah (Exalted be He) sent him with the language of his people and made them preachers and callers after his death to the Ummahs that come after them. He (Glorified be He) has ordered all people to follow this honorable Prophet (peace be upon him) and adopt his way, so they should follow him and understand his language which is the language of the Book of Allah, the Ever-Glorious Qur'an. This great Prophet is Muhammad (peace be upon him) whom Allah sent as a mercy for all mankind. Allah (Glorified be He) says: ﴿And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).﴾

As the messengers before him were sent as a mercy for their own people to guide them and remove injustice, corruption and despotic regimes and put in their place

proper systems and fair rulings, Allah sent Muhammad (peace be upon him) to put an end to corrupt systems, deviant behaviors, injustice and oppression and to replace them with good and fair rulings. He (peace be upon him) was sent by his Lord to remove injustice, oppression and corruption and to overcome corrupt and despotic regimes which wrongfully and tyrannically rule people, transgress against their rights and enslave them.

Allah sent the Prophet (peace be upon him) to replace decadent regimes and unjust behavior, tyrant oppressors and corrupt leaders with good leaders, fair straightforward regimes and wise laws that can rule people without differentiating between white and black, rich and poor, honorable and humble. His Shari`ah makes no differences between people; rather, it guides them all and makes commands and prohibitions that apply to all. Allah (Glorified and Exalted be He) points out that the most honorable of people at the Sight of Allah is the most pious among them. Allah (Glorified and Exalted be He) says: ﴾O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.﴿ He (Glorified and Exalted be He) says that you may know one another, not that you may boast with one another,

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look down upon, disdain or enslave one another. Then, He (Glorified be He) says: ﴾Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.﴿ The Prophet (peace be upon him) said: ﴾Allah has revealed to me that you must be humble, so that no one oppresses another or boasts to another.﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith)

In the Ever-Glorious Qur'an, Allah (Glorified and Exalted be He) says: ﴾"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster.﴿ Allah (Glorified and Exalted be He) sent the honorable Prophet (peace be upon him) with a general message and comprehensive system with regard to all religious, political, economic, social, military and all of people's affairs. He (peace be upon him) missed nothing, but shown Allah's Judgment in it. In his respect, Allah (Glorified and Exalted be He) says: ﴾And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴿ And: ﴾O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,﴿ ﴾And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم).﴿ Allah (Glorified and Exalted be He) points out that the Messenger is a guiding light for people to clear

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the way to the straightforward path of their Lord. Anyone who adheres to His religion will be safe and will win a good end and anyone who goes astray will meet disappointment, loss and humiliation. Allah (Glorified and Exalted be He) says: ﴾Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).﴿ ﴾Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).﴿ This is what Allah (Glorified and Exalted be He) states about the honorable Prophet and the clear-cut Glorious Qur'an.

The Qur'an and the Messenger were sent by Allah to bring people out of the darkness of Kufr (disbelief), ignorance, injustice, tyranny and servitude into the light of Tawhid, Iman (belief), guidance and justice. He brought people to the tolerance of Islam instead of the intolerance of tyrant kings and their aggressive rulings. The Shari`ah of Allah with which He sent Muhammad (peace be

upon him) is complete with guidance, light, justice and wisdom. It does justice to the wronged against the wrongdoer, guides people to the means of happiness, enjoins justice, forbids injustice, binds them with the bond of religious brotherhood and orders them to cooperate on righteousness and piety, recommend one another to follow Al-Haqq (the Truth) patiently and to give advice to each other.

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It delivers them from injustice, oppression, lying and other forms of corruption so they can be brothers loving each other for the Sake of Allah, cooperating on righteousness and piety, and recommending each other to render back trusts, not to cheat, betray, belie, disdain or backbite each other. Each one should love for his brother all good and hate for him all evil. Allah (Glorified and Exalted be He) says: ﴾The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers﴿ The Prophet (peace be upon him) said: ﴾None of you will believe until he loves for his brother what he loves for himself.﴿ In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), it was narrated on the authority of Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) that he said: ﴾I gave the pledge of allegiance to the Prophet (peace be upon him) for the following: to offer Salah (Prayer) perfectly, to pay the Zakah (obligatory charity), and to give sincere advice to every Muslim.﴿ He (peace be upon him) also said: ﴾Religion is sincerity." It was asked: "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to their common folk.﴿ (Related by Muslim in his Sahih Book of Hadith)

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With regard to the generality of Muhammad's message, Allah (Glorified be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."﴿

He (Glorified and Exalted be He) states that the Messenger purifies them from their immoral acts and abominable sins to good morals and straightforward deeds. He (Glorified and Exalted be He) says: ﴾Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.﴿ And: ﴾Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.﴿ There are so many Ayahs (Qur'anic verses) indicating the advising role of the Prophet (peace be upon him); Allah (Glorified and Exalted be He) sent him to instruct, guide and purify people, by bringing them out of the darkness of ignorance, Kufr and ill-favored behavior to the light of Iman, Tawhid, noble morals, justice, righteousness and reformation.

Since the earth before the mission of the Prophet (peace be upon him)

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was replete with injustice, ignorance and Kufr; Shirk and corruption prevailed everywhere except for what Allah wills; only a few of the People of the Book were truthful but they, or most of them died before his mission, Allah - out of His Mercy and Compassion on the people of earth - sent the great Messenger Muhammad (peace be upon him). They were in dire need for his mission and message. Allah sent him with the most honorable Book and message to save the Ummah, bring them out of darkness to light, out of misguidance to guidance and out of injustice and oppression to justice and full liberty restricted by the Shari`ah.

Upon sending him, Allah (Glorified and Exalted be He) ordered him to call and guide people to Allah and to establish arguments for the true Din (religion) of Islam and Al-Sirat-ul-Mustaqim (the Straight Path) which Allah sent him with. He (peace be upon him) kept on calling for and guiding for Allah in Makkah so did the people of Makkah who embraced Islam according to their respective circumstances; sometimes, they call for Allah in secret and other times in public. He (peace be upon him) stayed in Makkah for thirteen years, calling for Allah, admonishing and guiding his people to all goodness, reciting over them Ayahs from the Book of Allah and preaching good morals and righteous deeds. Allah did not order him to fight them; it is just a Da`wah with no fight, but with Guidance, instruction and pointing out

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Al-Haqq and noble morals and warning against the opposite by means of good word, tolerance and argument in a best way. In this respect, Allah may He be Glorified and Exalted) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ And: ﴾so overlook (O Muhammad صلى الله عليه و سلم) their faults with gracious forgiveness. [This was before the ordainment of Jihâd - holy fighting in Allâh's cause].﴿ And: ﴾And be patient (O Muhammad صلى الله عليه وسلم) with what they say, and keep away from them in a good way.﴿ And: ﴾Therefore proclaim openly (Allâh's Message - Islâmic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn (polytheists, idolaters, and disbelievers - See V.2:105).﴿ The Glorious Qur'an is replete with such Ayahs that show the order to forgive, overlook and argue in a gracious way. In these Ayahs, there is no order to fight, for the situation is not suitable; the Muslims were few and their enemies were numerous and mighty and powerful. It is Allah's Wisdom to prevent His Messenger and Muslims from practicing Jihad by the hand and ordered them to suffice with Jihad with the tongue; i.e. Da`wah and ordered them to hold back their hands from fighting. In this way, Allah guided the early Muslims such as Abu Bakr Al-Siddiq (may Allah be pleased with him), Al-Faruq `Umar (may Allah be pleased with him), `Uthman (may Allah be pleased with him), `Aly (may Allah be pleased with him), Al-Zubayr ibn Al-`Awwam, Sa`d ibn Abu Waqqas, `Abdullah ibn Mas`ud, `Abdul-Rahman ibn `Awf, Sa`yd ibn Zayd and a large group of

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the Sahabah (Companions of the Prophet) (may Allah be pleased with them).

The Prophet (peace be upon him) declared the message to the public, clarified the falsity of their gods that they used to worship besides Allah and guided them to monotheism and acting sincerely for only Allah (Exalted be He). This matter was very difficult for the people of Makkah, as they used to glorify and worship other gods. Moreover, many of them thought that they would keep their high position, great status and supremacy over the weak by adhering to such worship. Hence, they strongly attempted to defend their gods and worship, fabricate many lies against the Prophet (peace be upon him) and urge people to turn away from him. They accused him of being a poet, a crazy, a magician and a liar. All these accusations and many others were false and were made-up; moreover, their leaders and chiefs knew this fact well. Allah (Glorified and Exalted be He) says: ﴿We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny.﴾ However, they had no other way but to say such lies and fabrications to the weak among the people of Makkah and other places. But, Allah decided to perfect His Light, bring the truth to light and take away falsehood, even though the disbelievers might hate this. The Prophet (peace be upon him) continued to call them to Allah, discuss with them, recite the Ever-Glorious Qur'an to them, guide them to the truth that Allah sent him with it and proclaim openly Allah's Message as he was commanded. Hence,

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the message of Islam spread in Makkah and was known to the Arabs and many other people in the countryside and cities. Many delegations came to the Prophet (peace be upon him) secretly to hear about Islam. This became apparent to the people of Makkah, who set out to harm the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) severely. History relates the stories of many Sahabahs who were tortured by being exposed to excessive heat and by many other ways.

When the matter became harder for the Prophet's Sahabahs (may Allah be pleased with them all), as they were exposed to severe harm, the Prophet (peace be upon him) permitted them to migrate to Abyssinia (Ethiopia). Many Muslims migrated and stayed there for sometime. Afterwards, they were informed that the polytheists had become lenient with the Muslims; moreover, it was narrated that they were informed that many of the polytheists of Makkah embraced Islam when they prostrated to Allah after hearing the last verse of Surah Al-Najm [where the prostration of recitation should be made]. Hence, some of them returned to Makkah; however, they found nothing but more harm and suffering. Thus, they migrated again to Abyssinia and stayed there until they went to the Prophet (peace be upon him), in the seventh year of Hijrah after the battle of Khaybar, along with Ja`far ibn Abi Talib (may Allah be pleased with them all).

Matters became more and more difficult for the Prophet (peace be upon him) in Makkah; as he, along with the family of Abu Talib were besieged and suffered greatly. Afterwards, Allah (Exalted be He) permitted the Prophet (peace be upon him) to migrate to Madinah and employed some people of Al-Ansar (the Helpers, inhabitants of Madinah who supported the Prophet) to help, support and defend His Last Prophet. Al-Ansar (may Allah be pleased with them) - who were members of the two major tribes, Al-Aws

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and Al-Khazraj - contacted the Prophet (peace be upon him) and met with him at Al- `Aqabah in Mina, many times. During the last meeting, more than seventy people of Al-Ansar pledged allegiance to the Prophet (peace be upon him), took upon themselves to protect the Prophet (peace be upon him) as they would protect their women and children, and asked him to migrate to them. He (peace be upon him) accepted their request and permitted his Sahabahs to migrate to Madinah. However, the Prophet (peace be upon him) waited until he received Allah's Permission to migrate. Hence, he (peace be upon him) migrated to Madinah, praise and thanks are due to Allah.

It is well-known that the Prophet (peace be upon him), while he was in Makkah, did not practice Jihad against his people to spread Allah's Message; as he (peace be upon him) used guidance, instruction, explanation, counsel, reminders and recitation of the Qur'an. Allah (Glorified and Exalted be He) says: ﴿but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).﴾ Likewise, the Prophet's Companions (may Allah be pleased with them) who remained in Makkah adopted the same way; as they attempted to guide and advise those who were near to them. However, in spite of all this, the Muslims were few in number in comparison to the disbelievers, who had the upper hand in Makkah. Hence, it was narrated that Hassan ibn Thabit (may Allah be please with him) said:

Al-Mustafa called the people of Makkah to Allah for a long time,They did not respond, although his leniency was great all the time.

When the Prophet called them when the swords were in his hands,They found the truth, entered the religion, and held up their hands.

This was the condition in Makkah where only a few people responded to the Prophet's call to Allah, while the majority refused to accept the new message because of their wish for leadership and bounty, arrogance, envy and tyranny, not because of their ignorance or desire to cling to falsehood. They were certain and testified that the Prophet (peace be upon him) was the most honest and truthful person among them but they refused to accept Islam, as envy, tyranny and the wish for leadership and to dominate people prevented them from accepting the truth.

Leaders and masters of the Romans and Persians knew the truth and its evidence very well; but, leadership, supremacy and dominating the people prevented them from following the truth. Once, Heraclius asked Abu Sufyan about the qualities of the Prophet (peace be upon him), so Abu Sufyan told him. Heraclius then became sure that Muhammad was a true Messenger and called his people to believe in him. However, when he saw their unwillingness and refusal, he immediately went back on his word and said: "I told you so as to test you and ascertain the firmness of your belief!" After that, he adhered to the religion of his people, continued his tyranny and oppression, and preferred the worldly life to the Hereafter. We supplicate to Allah to keep us safe and firm on His Path. Thus, oppression, envy and the wish for leadership urged him and his likes to deny and refuse the truth and its people. Allah (Glorified and Exalted be He) says: ﴿We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny.﴾

Also, He (Exalted be He) says about Pharaoh and his people: ﴾And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers and liars.).﴿ In addition, He (Exalted be He) tells us what Musa (Moses, peace be upon him) said to Pharaoh: ﴾[Mûsâ (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidence i.e. proofs of Allâh's Oneness and His Omnipotence.).﴿ The lords and nobles among the disbelievers actually know the truth and the truth of Allah's Messengers. However, their prominence, authoritarianism, tyranny and endeavors to monopolize wealth prevent them from accepting the truth. They are aware of the fact that if they accept it, they will be followers; a status undesirable in their eyes. They seek, instead, to assume leadership, dominance and superiority over others.

Islam, therefore, wages war on such people to get rid of them and establish a righteous state under the leadership of righteous persons who give priority to the Right of Allah, do justice to the people and satisfy the needs of their fellows. They will not be arrogant or proud; rather, they will be fair-minded and just rulers who seek good and prosperity for their people and share with them wealth and resources instead of seizing them.

This is the system that Prophet Muhammad (peace be upon him) came with; it is a comprehensive and just system of legislation that is apt to wipe out all corrupt regimes, ruling tyrants,

means of corruption and immoral behavior. It commands Muslims to abide by the Divine Law revealed in Allah's Book [the Ever-Glorious Qur'an] and illustrated in the Sunnah of Prophet Muhammad (peace be upon him). It also asks them to be committed to justice, fair-mindedness,

keeping to the rules ordained by Allah, supporting each other, returning deposits and trusts to their owners, activating Allah's Law in their judicial and ruling systems, and fighting against corruption and all misleading ways of life.

When Prophet Muhammad (peace be upon him) migrated to Al-Madinah Al-Munawwarah and settled there, Allah (Exalted be He) commanded him to spread piety, purify it [i.e. Al-Madinah] from corrupt people and populate it with what is good. Having settled in this sacred land with Al-Ansar and Al-Muhajirun (the Migrants) around him, he (peace be upon him) continued to call others [to Allah], disseminating the guidance he had been sent with. Afterwards, Allah permitted him and his Companions to undertake Jihad. In this regard, Allah (Exalted be He) says: ﴾Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory -﴿ In this honorable Ayah (Qur'anic verse), Allah permits the believers to fight their enemies, because they had been wronged. Allah (Exalted be He) gave permission to the believers to fight, and then He made it obligatory upon them; as He (Exalted be He) says: ﴾Jihâd (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it﴿ Thus, Allah (Exalted be He) made Jihad obligatory,

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revealed many verses that urge Muslims to adhere to it, and ordered His Last Prophet (peace be upon him) to exhort his followers to fight their enemies. According to Muslim scholars, Jihad was first permissible, and then it was made a collective obligation.

In some cases, Jihad may be obligatory on a person namely; such as when one is already engaged in fighting or ranged in the army, when a Muslim land undergoes a siege or when one is ordered by the Imam (i.e. the Muslim ruler) to undertake an act of Jihad. Fighting is obligatory in these three cases.

When a Muslim is already engaged in fighting, he has no choice to leave. If a Muslim land faces aggression, he along with its Muslim inhabitants have to defend it by all possible means. In the same way, and as is already known in its specific context, if the Imam asks a Muslim to fight, he has to respond. Allah (Exalted be He) made Jihad obligatory for Muslims. It is a collective duty; if a sufficient number of people do it, it becomes a stressed Sunnah and not obligatory for others to do.

It may be obligatory on specific people depending on certain circumstances, as was mentioned above. At first, Prophet Muhammad (peace be upon him) fought only when necessary and stopped fighting when it was profitable to stop. Later on Allah (Exalted be He) commanded him to fight those who fought him and to be in a state of peace with those who were peaceful with him. Allah (Glorified and Exalted be He) says: ﴾And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (9:36)].﴿

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Some of our righteous predecessors said: "The Prophet (peace be upon him) was asked in this Ayah to fight those who fought him and refrain from fighting those who did not fight him." Others said: "This verse includes nothing of this meaning. Instead, it asks the Prophet (peace be upon him) to fight those who had the ability to fight and strive against the Way of Allah. This includes able men charged with responsibilities, and does not include those who are not able to fight such as women, children, monks, the blind, the disabled and those who lack the ability to engage in war."

This latter interpretation of the verse, as we shall show later, is clearer and more convincing than the first. This is because in the two verses after the above quoted verse, Allah (Exalted be He) says: ﴾And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh)

and (all and every kind of) worship is for Allâh (Alone).❳ This indicates that the intended meaning is to fight all disbelievers and polytheists, not just those who actually fight, so that every kind of worship will be for Allah Alone, and to put an end to Fitnah, which means disbelief and polytheism or people causing each other to give up the religion. Shirk (associating others with Allah in His Divinity or worship) is, therefore, called Fitnah; as Allah (Exalted be He) says: ❲And Al-Fitnah is worse than killing.❳ Al-Fitnah, here, means Shirk. The word may also be used to refer to some of the wrongdoings committed by some disbelievers such as killing people, violating their rights or enforcing them to deny Allah's Divinity.

Therefore, Allah (Exalted be He) demanded that they should be fought until there is no more Fitnah, i.e. to prevent the occurrence of Shirk and the injustice of Kafirs (disbelievers) against Muslims

whether by opposing them, fighting them or causing them to leave the right path. Allah (Glorified and Exalted be He) says inSurah Al-Nisa': ❲They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliyâ' (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad صلى الله عليه وسلم). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither Auliyâ' (protectors or friends) nor helpers from them.❳ ❲Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.❳ ❲You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.❳ Many scholars said: "These Ayahs indicate that Allah (Exalted be He) ordered His Prophet (peace be upon him) to fight those who fought against them and to stop any fighting with those who had stopped fighting against them." Then, He (Exalted be He) revealed a verse called "the verse of the sword (Ayat Al-Sayf)" inSurah Al-Tawbah;as He (Exalted be He) says: ❲Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.❳

Our scholars (may Allah have mercy upon them) said: "This Ayah abrogates all the previous Ayahs that indicated forgiveness

and the prevention of fighting against Mushriks (those who associate others with Allah in His Divinity or worship) who had stopped fighting against the Muslims, and those who did not fight against Muslims. The Ayah of the sword indicates preparing, girding up loins, and sacrificing properties and souls for fighting Allah's enemies until they enter Allah's Religion, repent to Allah, establish Salah (Prayer) and pay Zakah (obligatory charity). By doing so, they [the new converters] will have their blood and properties spared, except in cases when Islam states that there is a right over them (due to them violating any laws whose punishment entails confiscation of properties or blood)."

It is well-known that the Muslim scholars indicated that this Ayah and the Ayahs that carry the same meaning abrogate the Ayahs that were revealed before them in which Muslims were ordered to

forgive and refrain from fighting Mushriks who had stopped fighting against the Muslims. The following Ayahs indicate the same meaning; Allah (Exalted be He) says inSurah Al-Anfal: ﴾And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world].﴿ Also, He (Exalted be He) says inSurahAl-Tawbah: ﴾and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious).﴿ And: ﴾Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴿ Thus, Allah (Glorified and Exalted be He) ordered Muslims to fight the People of the Book and not to stop fighting them until they

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pay the Jizyah (poll-tax) with willing submission, and feel subdued. Allah did not say what means, "Until they pay the Jizyah or stop fighting Muslims"; rather, He (Exalted be He) says what means: "Until they pay the Jizyah with willing submission, and feel themselves subdued." Also, He (Exalted be He) says in the Ayah of the sword: ﴾But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.﴿ And: ﴾But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion.﴿

This denotes that the disbelievers should not be tolerated until they repent of their disbelief, return to Allah's true religion and cling to His Shari`ah. If they did so, we should stop fighting them and they would have the same rights as other Muslims have, and have the same responsibilities as them as well. However, if the People of the Book paid the Jizyah with willing submission and felt subdued, we should stop fighting them, even if they did not embrace Islam.

We should fight others until they embrace Islam. The Magi are treated like the People of the Book; as stated in a Hadith related by Al-Bukhari in his Sahih (authentic) Book of Hadith on the authority of `Abdul-Rahman ibn `Awf (may Allah be pleased with him): ﴾That the Prophet (peace be upon him) took the Jizyah from the Magi of Hajar ﴿ Thus, the Magi are treated like the People of the Book in terms of taking the Jizyah from them, but not in terms of marrying from their women or eating from their food.

These three groups are obligated to pay Jizyah; as Muslim scholars agreed that if they did not embrace Islam, they would be fought or made to pay the Jizyah. Taking Jizyah from them is a temporary case until `Eisa (Jesus, peace be upon him) descends to earth at the end of time.

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When he (peace be upon him) descends, no Jizyah will be obligatory; as they will have to embrace Islam or be fought.

This is the way of Muhammad (peace be upon him), which `Eisa (peace be upon him) will adopt after descending to the earth, as Prophet Muhammad (peace be upon him) asserted. All the Hadith that deal with this issue denote that taking the Jizyah is temporary until the descent of `Eisa (peace be upon him). At that time, `Eisa (peace be upon him) will not ask them to pay the Jizyah, but he will fight them if they do not embrace Islam. This is according to the Shari`ah of Prophet Muhammad (peace be upon him) who confirmed and approved this; hence, this denotes that this will occur at the end of time, according to his Shari`ah.

As for other people beyond these three communities such as foreigners and idol worshippers, some scholars said that the Jizyah (poll tax required from non-Muslims living in an Islamic state) should be taken from all the Mushriks (those who associate others with Allah in worship), whether they are Arab or non-Arabs with no exception. This is the view narrated from Malik and attributed to him by Al-Qurtuby (may Allah be merciful with him) in his Tafsir (explanation/exegesis of the meanings of the Qur'an), and so did Al-Hafizh Ibn Kathir in his Tafsir (explanation/exegesis of the meanings of the Qur'an). It states that Jiziyah should be taken from everyone, Arabs and Non-Arabs. Abu Hanifah (may Allah be merciful with him) said: It should be taken from all Non-Arab people such as the Jews, the Christians, and the Magi but should not be taken from the Arabs.

Ahmad (may Allah be pleased with him), Al Shafi`iy (may Allah be pleased with him) and some scholars said: It should be taken from the people of the book and the Magi only; because the basic principal is to fight the Kafirs (disbelievers/ non-Muslims) until they accept Islam. Only some categories of people are exempted from this rule if they pay the Jizyah including

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the Jews, the Christians and the Magi. The Qur'an provides for the rule of accepting Jizyah from the Jews and the Christians while the evident Sunnah mentioned the Magi. As for other categories, there should be no way but Islam' otherwise, we shall fight them. Allah (Glorified and Exalted be He) says: ﴿But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.﴾ He did not say: If they stop fighting you. He also said: ﴿then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush.﴾ This is a general report that is equally applied to all Mushriks. Making the ruling conditional upon a specific description indicates that it is the `Illah (effective cause), so when the ruling was applied specifically to the Mushriks, Kuffar, those who abandon religion and condemn the truth, it becomes evident that this is the `Illah and it is what leads them to fight.

The `Illah is the disbelief in Allah on condition that they must be of those who can fight, not others; if they are of the fighters or soldiers, then we should fight them until they become Muslim or until they pay the Jizyah if they are of the Jews, the Christians and the Magi or until they become Muslims only if they are from other than these three communities; otherwise fight should take place.

As for those who are not soldiers such as women, children, the blind, the insane, monks and rabbis of their temples, and those whose affair is not war due to their inability to fight as previously mentioned and likewise the old people, these people according to the majority of scholars should not be fought, because they are not of the fighters. So it is of the virtues of Islam

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to leave them without fight. This also a way to call them, their families and their tribes to Islam when they become aware that the Islam shows mercy and sympathy to these people and do not fight them. These may be a cause that leads them to accept Islam or at least pacifies their enmity towards them.

Some of the scholars related the Ijma` (consensus of scholars) that women and children must not be killed. It is authentically reported that the Messenger of Allah (peace be upon him) forbade the killing of woman and children in the Sahih (authentic) Hadiths. Similarly, other Hadiths reported in Sunan

(Hadith compilations classified by jurisprudential themes) forbid killing monks, elderly men and similar people. Some scholars mentioned that the Ayah (verse) of the sword, which is the saying of Allah (Glorified and Exalted be He): ﴾Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them﴿ is not abrogated but conditions may differ. Likewise, the saying of Allah (Glorified and Exalted be He): ﴾O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them﴿ Allah (Glorified and Exalted be He) also says: ﴾O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious - See V.2:2).﴿ Allah (Glorified and Exalted be He) also says: ﴾and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious).﴿ Allah (Glorified and Exalted be He) also says: ﴾And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world].﴿

These Ayahs (Qur'anic verses) and others with the same meaning, according to some scholars, do not abrogate the Ayahs that command to stop fighting those who stop fighting us, and fight those who continue to fight us. they also do not abrogate His saying: ﴾There is no compulsion in religion.﴿ However, the affairs differ; if the Muslims become strong and have the authority, power and prestige they should apply the Ayah of the sword and other similar Ayahs of the same meaning; they should fight all disbelievers until they accept the religion of Allah or pay the Jizyah, as is the view of Malik (may Allah be merciful with him) and a group of scholars or just accept the Jizyah from Jews, the Christians and the Magi according to the other opinion.

If the Muslims are weak and unable to fight everyone, then they should fight according to their ability and stop fighting those who have stopped fighting them, if they have no ability to do so. The decision is left for the leader; he may decide to fight or to stop fighting. He may also fight one community and leave the other. It should depend on strength and ability and based on the interest of the Muslims, not the interest of his own whims and desires. Rather he should consider the state of Muslims and consider their situation and strength; if the Muslims are weak, they should refer to the Ayahs revealed in Makkah, for they contain Da`wah, clarification, guidance and advice to stop fighting in case of weakness. If the Muslims are strong, they should fight according to their ability. They should fight those who begin fighting against them in their countries and should stop fighting those who have stopped fighting them. They should consider the interest

according to the rules of Islam and the mercy to Muslims considering the consequences, as the Prophet (peace be upon him) did in Makkah and in Madinah when he first migrated, if they have the power, authority, strength and the weapons with which they can fight all the disbelievers, they should declare war against them all and they declare Jihad (fighting/striving in the Cause of Allah) for all, in the same way that the Sahabah (companions of the Prophet) did in the times of Al -Siddiq, `Umar, and `Uthman (may Allah be pleased with them). The Prophet (peace be upon him) also declared this during his life after the revelation of the Ayah of the sword when he headed for Tabuk to fight the Romans and had previously sent an army to Mu'tah to fight the Romans in the 8th year of the Hijrah (Prophet's migration to Madinah). He also prepared the army of Usamah before his death (peace be upon him).

This saying was mentioned by Shaykh Al-Islam Abu Al `Abbas ibn Taymiyyah (may Allah be merciful

with him), who said: There is no abrogation but it is a difference of conditions, because the state of the Muslims at the beginning was not powerful and they did not have full power. Therefore, they were just given a permission to resort to fight only. However, when they gained strength after the Hijrah and were able to defend themselves, they were ordered to fight those who fought them and stop fighting those who stop fighting them and when Islam and the Muslims became stronger and so many people accepted Islam in crowds, they were ordered to fight all the kuffar and end their covenants but should also keep peace with the people who pay the Jizyah of the Jews, the Christians and the Magi if they were submissive. This is the saying which all of the scholars have chosen, and the saying which Ibn Kathir (may Allah be merciful with him) chose

when hearing the saying of Allah (Glorified and Exalted be He) in His Glorious Book: ﴾But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.﴿

The evidence of this view is most clear and apparent, because the original basic principal is that abrogation is not professed unless it is impossible to reconcile the conflicting evidences. However, reconciliation is not impossible, as stated above. May Allah grant us success!

As for what is said about the Jizyah, the view of those who say that it should be taken from everyone, except the Arabs in particular is more preponderant.

This is because of what is stated in the Sahih (authentic) Hadith from Buraydah (may Allah be pleased with him) ﴾that whenever the Prophet (peace be upon him) sent a commander of an Islamic army, he used to order him to fear Allah and to treat the Muslims with him kindly. Then, he (peace be upon him) used to say: Make your raids in the name of Allah and in the way of Allah. Fight whoever disbelieve in Allah.﴿ Therefore, the ruling is made conditional upon kufr (disbelief). This indicates that they should be fought due to their Kufr, if they soldiers as indicated by other Ayahs.

Then the Prophet (peace be upon him) said: ﴾Fight in the way of Allah! Fight against those who disbelieve in Allah; make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; and do not kill the children.﴿ Then he said: ﴾When you meet your enemy of the polytheists, invite them to three

choices: if they accept from you, then accept it from them and stop fighting them; call them to Islam.﴿ He said after that: ﴾If they refuse, ask them to pay the Jizyah (poll tax).﴿ Then he said: ﴾If they refuse (to pay the tax), seek Allah's help and fight them.﴿ He (peace be upon him) ordered the leaders of the armies to first call the enemies to Islam; if they answer the call, they are to stop fighting them and if they do not accept, they are invited to pay the Jizyah. If they accept, they are to stop fighting them; otherwise, they are to seek help from Allah and fight them, there is no difference between the Jews and the Christians or others, rather he said: ﴾your enemies of the polytheists.﴿ .

This is a general text but Shaykh Al Islam Ibn Taymiyyah (may Allah be merciful with him) mentioned that the majority of the scholars see that it should not be taken from the Arabs. They said: Because the Messenger of Allah (peace be upon him) is the one to whom the Ayahs were revealed and he is more knowledgeable of their meanings but he did not take Jizyah from the Arabs; rather he fought them until they entered Islam. The Sahabah (companions) of the Prophet did the same after his death; they did not accept the Jizyah from the Arabs but fought them throughout Arabia until they all entered the Religion of Allah. Allah (Glorified and Exalted be He) says about them and others: ﴾But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.﴿ He

also says in the other verses: ﴿then they are your brethren in religion.﴾ He did not mention the Jizyah in this place.

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Therefore, the view that it should not be taken from the Arabs is stronger and more clear and obvious. As for other people, the sayings of the others who adopted the general application of the text of the Hadith of Buraydah is more clear to apply all the evidence from the Qur'an and Sunnah, because the meaning of Jihad is to submit them to the truth and calling them to it to stop wronging or harming us. If they do this and enter the Religion of Allah, then all Praise be to Allah. If, however, they do not accept, then we ask them to pay the Jizyah; if they pay it and are committed following the conditions, which are dictated to them, we accept it from them and stop fighting them.

If they refuse to enter Islam and refuse to pay the Jizyah, we fight them, for this is a benefit to them and to the Muslims. This is also in agreement with the Hadith of Buraydah (may Allah be pleased with him) and the Ayahs on the Jews and the Christians, and the Hadith of `Abdul-Rahman concerning the Magi.

As for the Arabs, the Prophet (peace be upon him) and The Rightly-Guided Caliphs (may Allah be pleased with them) did not take Jizyah from them, nor did the leaders which came after them. It is thus evident from their history and actions that it is not acceptable from the Arabs to be in a state of Shirk (associating others in worship with Allah) and they must either carry this message to let others know of it or otherwise be killed. They should not remain on this Earth.

As for their paying the jizyah, it is not acceptable. For this reason, the Prophet (peace be upon him), his companions and the rightly guided caliphs did not accept this from any of the Arabs and they only accepted it from the foreigners, such as the Magi and similar people. They also accepted it from

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the Jews and the Christians.

As for the saying of those who say that fighting should only be for self-defense, this saying has not been traced back to any of the scholars that jihad, after the revelation of the Ayah of the sword, has been prescribed in Islamic law for self-defense only or that we should not begin to fight the kuffar and we should only defend ourselves.

Some of our brothers have written a message in reply to this view and in reply to this message some false stories were written about Shaykh Al-Islam, Ibn Taymiyyah, claiming that he believed that jihad was used to defend only. Another writer, the knowledgeable Shaykh Sulayman ibn Hamdan wrote a message, in which he mentioned that this quote is copied from some of the people of Kufa, which has recently become known among the authors. However, it gained no fame among the scholars. What is known among the scholars is that the Messenger (peace be upon him), after he migrated, was permitted to fight everyone and he was obligated to perform jihad and was ordered to fight whoever fights him and stop fighting those who stop fighting him. Then after that Allah, the Exalted, revealed upon him His Ayahs, which commanded Jihad on everyone and not to refrain from fighting anyone until they enter the Religion of Allah or until they pay the Jizyah if they are of the people of Jizyah as previously mentioned.

This is the known view of the scholars. We previously mentioned the saying of Shaykh Al Islam Ibn Taymiyyah (may Allah be merciful with him) in reconciling the texts, for it is better and there is no abrogation here. Only the states may differ depending on the strength and weaknesses of the Muslims: If the Muslims are weak, they should perform Jihad depending on their

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case and if they are unable to do so, then they should perform Da`wah (calling to Islam). If later they become strong, they should begin fighting against those who attack or fight them and stop fighting those who have stopped fighting them and if they become stronger and more powerful, they should fight everyone and perform Jihad against everyone until they turn to Islam or pay the Jizyah, except for those from whom no Jizyah is accepted such as the Arabs according to a group of scholars.

Some writers who adopted that Jihad should only be used to defend oneself presents evidence by means of some Ayahs which bear no support to these claims and they are answered above. More information will be given later on this matter, Allah willing.

It is known that Allah has obligated the Muslims to defend themselves against those who assault or attack them, as Allah (Exalted be He) says: ﴾Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with Al-Muttaqûn (the pious).﴿ and as mentioned in the previous verses.

Islam first invites the Kuffar to it but if they refuse, they should pay Jizyah and if they refuse, they should be fought when possible as previously stated in the Hadith of Buraydah. If the leader's decides on making-peace and avoiding fighting for the best interest of Muslims, this is acceptable, for Allah (Exalted be He) says: ﴾But if they incline to peace, you (also) incline to it﴿ The Prophet (peace be upon him) did this with the people of Makkah on the day Al-Hudaybiyyah.

Hence, we know that there is no reason for fight when the Da`wah is successful and the Kuffar embrace Islam.

When fighting is necessary, then one must fight the kuffar after Da`wah and after guiding them, if they refuse and they must pay the Jizyah if they are of the people who pay it. If they refuse to pay, the leader of the Muslims may either make peace with when the Muslims have no power to fight or fight against them as previously mentioned. Those who claim that fighting is only for defensive reasons base their view on three Ayahs:

First: Allah (Glorified and Exalted be He) also says: ﴾And fight in the Way of Allâh those who fight you, but transgress not the limits.﴿ Reply: This Ayah, as previously stated, does not mean defensive fight; it means to fight against those who have the ability to fight, such as a strong Mukallaf (legally competent person) man, and leaving those who do not have the ability to fight such as a woman, a child and the likes. So, after it Allah says: ﴾And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone).﴿

Therefore, this view has been proven to be Batil (null/void). If what they have said is true, then it has been abrogated by the verse of the sword and the matter has ended, Praise of Allah.

Second: Those who say that Jihad is for defense also raise the following Ayah where Allah (Exalted be He) says: ﴾There is no compulsion in religion.﴿ However, this cannot be used as evidence in this matter,

because this verse is on the people of the book, the Magi, and the like people. They are not forced to enter Islam, if they pay the Jizyah. This is one of the two meanings of this Ayah.

The second meaning of this Ayah is that it is abrogated by the Ayah of the sword but there is no need to verify abrogation, for it is confined to the people of the book, as stated in the Tafsir (explanation /exegesis of the meanings of the Qur'an) by a number of the companions and the Salaf

(righteous predecessors). It is only applied to the people of the book and the like people, who are not forced to accept the religion if they pay the Jizyah. This is also the case with the Magi and others, if they pay the Jizyah, they are not forced to embrace Islam. This is because the preponderant view of the Imams of Hadith and Usul (principles of Islamic jurisprudence) is that abrogation has no place when reconciliation of evidence is possible and it is evident now after we have mentioned that it is possible. If they refuse to embrace Islam and refuse to pay the Jizyah, they are fought as evident in the other glorious Ayahs.

Third: Those who claim that Jihad is only for defense also referred to the saying of Allah (Exalted be He) inSurah Al Nisa' (The Women): ﴾So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.﴿ They argue that whoever leaves us in peace and stops fighting against us, we should not fight them. It is known that this was when the Muslims first migrated to Madinah, as they were weak, then this Ayah was abrogated by the Ayah of the sword and the judgment is fixed. Or it is applied when the Muslims are weak but when they became strong, they are ordered to fight. This is the second view that

no abrogation is here. This is saying is thus proven void and false, for it is baseless and groundless. Some people have made up false stories about Shaykh Al-Islam, Ibn Taymiyyah claiming that he thought one should only fight those who fight him. This message is, without a doubt, slanderous and a lie.

The knowledgeable Shaykh Sulayman ibn Sahman (may Allah be merciful with him) refuted these claims more than fifty years ago. I was informed of this by some of our shaykhs. Our brother Shaykh Sulayman ibn Hamdan (may Allah be merciful with him), the previous judge of Al-Madinah Al-Munawwarah, also refuted these claims, as mentioned above. His response is available, all Praise be to Allah. It is a good response and adequate to what is meant. May Allah reward him the best!

Likewise, our brother Shaykh Salih ibn Ahmad Al-Masu`y (may Allah be merciful with him) wrote a small message on this matter. He refuted these allegations and invalidated what these writers claimed that Jihad in Islam is only done for defensive purposes. Also our knowledgeable brother Abu Al-A`la Al-Mawdudy (may Allah be merciful with him) wrote a treatise on Jihad and clarified the falsehood of this claim, saying that it is a baseless claim.

Whoever looks into the evidence of the Qur'an and Sunnah with true insight and impartiality, will certainly realize the falsehood of this view. It has no basis and what was mentioned in the Sunnah in this regard supports that which has been revealed in the Glorious Qur'an. For example, Al Shaykhan (Bukhari and Muslim), narrated from Ibn 'Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: ﴾I have been ordered to fight

against the people until they testify that there is no God except Allah and that Muhammad is the Messenger of Allah, perform the prayers and pay the Zakah (obligatory charity), if they do this then their blood and money is saved from me for the sake of Islam, and their judgment will be with Allah.﴿

Al-Bukhari and Muslim also reported from the Hadith of Anas ibn Malik (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) said: ﴾I have been ordered to fight the people until they testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. And if they say so, pray like our prayers, slaughter as we slaughter, and face our Qiblah, then they have our rights and are bound to our duties.﴿

Imam Muslim also reported in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾I have been ordered to fight against the people

until they testify that none has the right to be worshipped but Allah, so if they say it, then they save their lives and property from me except legally, and then their reckoning (accounts) will be done by Allah.) Muslim also related in his Sahih on the authority of Tariq ibn Ashyam Al-Ashja`y (may Allah be pleased with him) that the Prophet (peace be upon him) said: whoever says there is no God

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except Allah, and according to another wording: (He who professes that there is none worthy of worship (in truth) but Allah and makes a denial of everything which the people worship beside Allah, his property and blood became inviolable, and their affairs rest with Allah.) ..

There are many Hadiths in this regard. They all indicate that fighting in Islam is meant to end disbelief and deviation and to call the disbelievers to accept the Religion of Allah - not only because they have attacked us. That is because the Prophet (peace be upon him) said: (When they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law.) He did not say, if they stop fighting us or withdraw, rather he said: (until they testify that there is no God but Allah and that Muhammad is the Messenger of Allah, perform Salah, and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah.) ...

This indicates that what is needed is their embracing Islam; otherwise they should be fought, except for the people of Jizyah as previously mentioned. The Prophet (peace be upon him) made mention of the two testimonies of faith, Salah and Zakah only, because they are the great bases and major pillars of Islam; whoever adopts and practices them and sticks to them, will most likely undertake what is behind them of faith and assurance and compliance.

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This is what I wanted to clarify, briefly and concisely. I hope it is sufficient to show the truth and refute falsehood. I ask Allah (Glorified and Exalted be He) to guide us all to understand His religion and follow it, and to guide us to the straight path, and to teach us that which will benefit us, and guide us to what contains happiness and salvation, and to help all the Muslims to be steadfast in His Religion, to perform Jihad for His Cause, and beware of the machinations of the enemy. Indeed, He is Able to do all things. May the Blessings and Peace of Allah be upon His Slave and Messenger, our Prophet and Master, Muhammad ibn Abdullah, and upon his family, companions and those who follow his way and are guided by his guidance until the Day of Judgment.

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An appeal from the Islamic University in Al-Madinah Al-Munawwarah

to all Arab and non-Arab Muslims everywhere to launch Jihad against the Jews

Praise be to Allah, the Lord of the Worlds, and peace and blessings be upon His servant and messenger, Muhammad, his family and companions and those who follow him righteously until the Day of Resurrection.

O Muslims and Arabs in every country! O rulers and leaders of Muslims everywhere! It is not hidden that the current conflict between the Arabs and the Jews is not only confined to the Arabs, rather it is an Islamic Arab battle between Kufr (disbelief) and Iman (Faith), Al-Haqq (the Truth) and falsehood, and between Muslims and Jews. The assault of the Jews over the Muslims upon their own land is apparent. It is enjoined upon Muslims everywhere to support their oppressed Muslim brothers and stand shoulder to shoulder with them until the usurped land and rights of Muslims are recovered from those who heinously did injustice to them.

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Muslims should help their brothers in every way they can, whether by fighting with them or providing money, or weapons according to their ability. Allah (Glorified and Exalted be He) says: ﴾but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance﴿ and, ﴾Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (صلى الله عليه وسلم 4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴿

The injustices of the Jews against Islam and Muslims are known and recorded by history and news transmitters; rather, it is attested to by the greatest and most truthful book, the Book of Allah which falsehood can not come to it from before it or behind it, as it is sent down by the All Wise, Worthy of all praise. Allah (Glorified and Exalted be He) says: ﴾Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn﴿

Allah (Exalted be He) mentioned in this noble Ayah (Qur'anic verse) that the Jews and the Mushriks (those who associate others with Allah in His Divinity or worship) are the strongest in their enmity to the believers.

Allah (Exalted be He) also says: ﴾And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.﴿ ﴾How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allâh has revealed (the

Qur’ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.﴾

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Scholars of Tafsir (explanation/exegesis of the meanings of the Qur'an) said concerning these two honorable Ayahs (Qur'anic verses) that the Jews used to tell Arabs that a prophet would be sent at the end of time and they would fight along with him against them. But when Allah (Exalted be He) sent Prophet Muhammad (peace be upon him), they denied him, disbelieved in his prophethood, refused to accept that this is the prophet mentioned in their book, Al-Tawrah (Torah) and exerted all their efforts to fight him and annul his call out of envy and denial to the Truth which they already know. But Allah (Exalted be He) thwarted their plot and rendered their malicious endeavors in vain.

However, they are still doing whatever they can to fight Islam and Muslims and allying with whoever openly declares his enmity to Islam or even plots secretly against it. Are they not the ones who said to the disbelievers of Makkah: "You are better guided as regards the way than the believers (Muslims)"? Are they not the ones who instigated the disbelievers of Quraysh and those who allied with to fight the Prophet (peace be upon him) and Muslims on the day of Uhud? Likewise, are they not the ones who plotted to eliminate the Prophet (peace be upon him), but again Allah stopped their plot? Are they not the ones who gathered with the disbelievers in the Battle of Al-Ahzab and broke their covenant in the same city among Muslims? But Allah again warded off their hatred and cunning, desecrated those who fought against Muslims and empowered His Messenger (peace be upon him) and Muslims over them. Not only that, many of the disbelievers were killed, their women enslaved, their money seized and all that for their breaking the covenant and siding with

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the Kafirs (disbelievers) and those who went far from the path of truth and guidance.

Dear Arab and non-Arab Muslims everywhere, hasten to fight the enemies of Allah from the Jews and strive your utmost in His Cause with your property and your persons, and that is best for you if you only knew. O Muslims, hasten to Jannah (Paradise) whose width is that of the whole of the heavens and the earth, prepared for the righteous and those who strive patiently in the Cause of Allah. Make your intentions sincere in serving the Din (religion) of Allah and endure yourselves with patience and perseverance and fear Allah (Glorified and Exalted be He) and you will win victory or the honor of dying as martyrs for the sake of making truth supreme and lowering falsehood. You should always remember the merit and virtue that Allah mentioned in His Book for those who strive for his cause and what Allah promised them of the highest ranks and enduring blessing in the Hereafter. Allah (Exalted be He) says: ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴾ ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴾ ﴾(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in ‘Adn (Eden) Paradise; that is indeed the great success.﴾ ﴾And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴾

And: ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴾ And:

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﴾Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjidal-Harâm (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers).﴿ ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful.﴿ ﴾Their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.﴿ ﴾They will dwell therein forever. Verily, with Allâh is a great reward.﴿ And: ﴾O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious - See V.2:2).﴿

You who fight for the Cause of Allah (may He be Praised), Allah mentioned in these Ayahs the merits of Jihad (fighting/striving in the Cause of Allah) and its good end for the believers. It is victory and success in this world and enduring blessings and the Contentment of Allah as well as the highest ranks in the Hereafter. As for Allah's saying in the second Ayah: ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor)﴿ it indicates that it is obligatory upon every Muslim, whether he is a young man or an old one, in case of necessity to perform Jihad in order to make Allah's cause supreme and protect the Islamic countries against any oppression. With Jihad Muslims gain empowerment over their enemies, dignity, the highest rewards in the Hereafter, making the Truth supreme, and protecting the Islamic religion and its security.

Allah (Glorified be He) states in the third and fourth Ayahs that Jihad is better than providing water for the pilgrims and constantly offering Salah (Prayer)

and Tawaf (circumambulation around the Ka`bah) in the Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and that those who strive for the Cause of Allah are better rewarded from Allah as the successful ones. Allah (may He be Praised) gives them the glad tidings of showing His Mercy and Content upon them and being admitted to Jannah in which they will find enduring blessings. Concerning the fifth Ayah, Allah (Exalted be He) says that He will support those who are pious with His victory and protection.

There are other Ayahs in the noble Qur'an that mention the merit of Jihad and the promise of victory for Muslims in return for defeat and disgrace on the part of Kafirs (disbelievers). Accordingly, this fills the believer's heart with confidence and a true will to fight for the Cause of Allah believing that victory is inevitable and hoping to win one of the two best things, i.e. victory and booty or Martyrdom for the sake of making truth supreme. Allah (Glorified and Exalted be He) says: ﴾Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."﴿ And: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ And: ﴾and (as for) the believers, it was incumbent upon Us to help (them).﴿ And: ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life].﴿

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And: ﴿O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse.﴾ until Allah (Glorified be He) says: ﴿If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴾

In these Ayahs Allah (Glorified and Exalted be He) evidently declares that His servants shall have victory over their enemies and be saved from their cunning regardless of their power and number, because there is no deity but He who has the Majesty and the overwhelming power and the One who knows how matters will be and surrounds all that they do. Yet, Allah stipulated for the fulfillment of His promise perfect Iman (Faith) in Him, fearing Him as He should be feared, holding fast to His Din, and remaining patient and enduring. Whoever fulfilled that condition, Allah will grant them all that He promised them, and who is truer in statement than Allah, the Most Truthful? ﴿(This is) the Promise of Allâh: and Allâh does not fail in (His) Promise.﴾ But whoever falls short of coping with that or is inattentive about it, will have no one else to blame but themselves.

You, who strives for the Cause of Allah should reflect repeatedly on

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Allah's saying: ﴿But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you.﴾ Verily, this is a great word and a truthful promise from an Omnipotent Lord. You will avail from such a promise if you remain patient in your fight against your enemy, observe Taqwa (fearing Allah as He should be feared) of Allah (Glorified and Exalted be He) by glorifying and being sincere to Him as well as offering obedience to Him and His Messenger (peace be upon him) and avoiding what they forbid. This is really the essence of Taqwa and Jihad of oneself, as these are the commands of Allah (may He be Praised) and His Prophet (peace be upon him).

Likewise, Allah (may He be Praised) praises the merit of patience and mentions it alone as a means of elevating its status and the great need for it. Allah mentions the virtue of patience many times in the Qur'an, as He (Glorified and Exalted be He) says: ﴿and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).﴾ And: ﴿Only those who are patient shall receive their reward in full, without reckoning.﴾ And: ﴿O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.﴾

Moreover, it is authentically reported that the Prophet (peace be upon him) said: ﴿... Whoever tries to be patient, Allah will give them patience. No one is given a better and a larger gift than patience.﴾ O Muslims and Mujahids (those striving/fighting in the Cause of Allah) in the battlefields and everywhere, fear Allah

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and remain patient in compelling yourselves to obey Allah (Exalted be He) and abstain from His prohibitions, fighting against enemies and enduring hardships in crushing battlefields under the roaring of planes overheads and sounds of canons. Remember your righteous ancestors from prophets, messengers and the Sahabah (Companions of the Prophet) and those who strived faithfully

after them, for in them you have a good example to follow. How often they remained patient and striving for Allah's Cause until He granted them victory over their enemies, made them rulers of the world, spread justice through them, granted them leadership and supremacy and made them Imams of guidance due to their perfect Iman (Faith), sincerity and favoring the Hereafter to this vanishing world and its temporary desires and pleasures. Allah (Glorified and Exalted be He) says: ﴾Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.﴿ And: ﴾And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴿

Furthermore, it is authentically narrated that

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the Prophet (peace be upon him) said: ﴾To guard Muslims from unbelievers in Allah's Cause for one day is better than the world and whatever is in it, and a place in Jannah (Paradise) as small as that occupied by the whip of one of you is better than the world and whatever is in it; and a morning's or an evening's journey which a servant of Allah travels in Allah's Cause is better than the world and whatever is in it.﴿ It is also authentically reported that the Prophet (peace be upon him) was asked: ﴾What is the best deed?" He replied: "To believe in Allah and His Messenger (Muhammad)." The questioner then asked: "What is the next (in goodness)?" He (peace be upon him) replied: "To participate in Jihad (religious fighting) in Allah's Cause.﴿ The Prophet (peace be upon him) also said: ﴾The example of a Mujahid (whoever fights) in Allah's Cause, and Allah knows better who really strives in His Cause, is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty.﴿

And: ﴾Whoever dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him.﴿

A man asked the Prophet (peace be upon him) about

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a deed which is equal in reward to the virtue of Jihad, and the Prophet (peace be upon him) replied: ﴾Can you, when the Mujahid goes for Jihad, observe Sawm (Fast) without breaking Sawm and stand up for Salah (Prayer) without having a rest?" The questioner said: "Who can endure that, O Messenger of Allah?" The Messenger of Allah (peace be upon him) said: "If you could stand that, you will not reach the reward of the Mujahidin (those who fight in the cause of Allah)...﴿

There are many Hadith stressing the merits of Jihad and encouraging it and showing the reward of empowerment and dignity in this world and the highest ranks in the Hereafter that Allah (Exalted be

He) promises the Mujahids.

O Muslim Ummah in general and Arab Muslims in particular, you should fear Allah and be sincere in striving Allah's enemy and yours from the Jews and their followers or helpers. You should reckon your deed and repent to your Lord from such principles, beliefs and deeds that go against the Islamic Shari`ah. Be steadfast in battlefields and favor what Allah promised you in the Hereafter, and know that decisive victory and successful outcome are not confined to the Arabs with the exclusion of the non-Arabs or vice verse, or to the White with the exclusion of the Black or vice verse, but Allah's victory shall be bestowed upon whoever fears Him truthfully and followed His guidance, and strives and prepares against them what he can of power as Allah ordered His servants. He (Glorified and Exalted be He) says: (And make ready against them all you can of power)

And: (O you who believe! Take your precautions)

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Allah (Glorified and Exalted be He) further addresses His trustworthy Messenger (peace be upon him): (When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.)

Thus, you should reflect upon Allah's order to His servants to prepare all the power they can to threaten their enemies, then He orders His Prophet (peace be upon him) and the believers upon facing their enemies and approaching them to offer Salah while carrying their weapons. Reflect how Allah repeated His command that Muslims should be mindful of their weapons lest the enemy should attack them suddenly while offering Salah. This makes it clear how serious the matter is for Muslim leaders and soldiers to be constantly attentive of their enemies and be ware of being oblivious of their plots. They have to prepare whatever means of power they can and this should not prevent them from offering Salah regularly at the times of watching the enemy's moves and tactics. It is only through this way that Muslims would be able to consider the tangible and abstract reasons. Those Muslims who fight for the Cause of Allah should enjoy

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manners that conform with their Iman and they should hold fast to obedience to Allah, make necessary preparations to threaten their enemies and be on their guard against their plots and not to hasten to fight their enemy unless the truth has been made manifested to them. This is the main reason and the abstract rule for the achievement of victory and success with which Allah distinguished His believing servants attain the promised victory if they adhered to in addition to seeking the tangible reasons by making ready all they could of power and matters related to war, fighting and remaining patient when facing the enemy in battlefields and being mindful of the enemy's plots. By fulfilling these two conditions, the believers then deserve Allah's victory and His grace to be fulfilled upon them, as He (Glorified and Exalted be He) says: (and (as for) the believers, it was incumbent upon Us to help (them).) And: (But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.)

And: (Verily, it is the Party of Allâh that will be the successful.) And: (And that Our hosts! they verily

would be the victors.》

My Muslim brother who fights for the Cause of Allah, you should fully realize

that what is often broadcasted in Arab radios pertaining to some allegations that victory is inevitable for the Arabs and that Allah will support us and the Muslims, all such words are false, because neither the Arabs nor other people are promised with victory which is only achieved through the reasons which Allah mentioned in His Book and upon the tongue of His Prophet (peace be upon him). These reasons are, as mentioned earlier, to do with fearing Allah, believing in Him, remaining patient against His enemies, sincerely seeking His help after considering all tangible reasons and preparing all the means of power to threaten Allah and the Muslim's enemy. This matter should be quite clear and people should not to be deceived by traditional words which contradict Allah's Purified Shari`ah (Islamic law).

There are two types of Ma`iyyah (association or being with); general Ma`iyyah and a private one.

General Ma`iyyah: It means that all are equal with regard to Allah's Knowledge as He surrounds them all in His Knowledge and not only the believers, as Allah (Glorified and Exalted be He) says: 《He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.》 And: 《Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything.》

These two Ayahs make it absolutely clear that Allah (Glorified be He) knows all about the affairs of His servants and His knowledge surrounds them, and that is why Allah begins the Ayahs on general Ma`iyyah with knowledge and finishes them with knowledge so that His servants may know that Allah is All-Knowing of their affairs, and that Ma`iyyah means perfect knowledge. This should urge them to glorify Him and stay away from the reasons that might incur His Wrath and torment. However, this does not mean in any way that Allah is incarnate among His creation or that He exists everywhere as this is the saying adopted by those deviant sects who believe in incarnation. May Allah be Glorified and Exalted high above the great falsehood that they say. Their saying is false according to the texts of the Qur'an and the Sunnah as well as the Ijma` (consensus), as Allah (Glorified and Exalted be He) is above the Throne in a way that suits His perfection and Majesty and none of His creation resembles Him. He (Glorified and Exalted be He) states this fact in seven Ayahs of the Qur'an as in His saying: 《The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).》 Allah (Glorified be He) is not resembled in all His Attributes, as He (Glorified and Exalted be He) says: 《There is nothing like Him; and He is the All-Hearer, the All-Seer.》 And: 《"And there is none co-equal or comparable unto Him."》 Allah (Glorified and Exalted be He) is above the Throne and High above His creation as He Himself tells about that and His knowledge is perfect that surrounds everything, as He (Glorified be He) says:

﴿Truly, nothing is hidden from Allâh, in the earth or in the heaven.﴾ ﴿He it is Who shapes you in the wombs as He wills. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴾ And: ﴿Neither you (O Muhammad صلى الله عليه وسلم) do any deed nor recite any portion of the Qur'ân, - nor you (mankind) do any deed (good or evil) but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsir At-Tabarî).﴾

These clear-cut Ayahs and others stressing the same meaning all guide servants that their Lord (Glorified be He) is established on His Throne above the heavens and their deeds are raised to Him as He is with them wherever they are and knows their secrets and private counsel.

Private Ma`iyyah: It is confined to the prophets and messengers (peace be upon them) and those who followed them righteously until the Day of Resurrection. These are the people who have Taqwa (fearing Allah as He should be feared), Iman, patience and endurance in Allah's obedience and obeying his commands and abstaining from His prohibitions. Private Ma`iyyah entails protection, support on the part of Allah, as He (Glorified and Exalted be He) says about His Prophet Muhammad (peace be upon him) that he said to his companion in the cave, Abu Bakr Al-Siddiq (may Allah be pleased with him): ﴿Be not sad (or afraid), surely Allâh is with us.﴾ Moreover, when Allah sent Musa (Moses, peace be upon him) and Harun (Aaron, peace be upon him) to Pharaoh, He assured them by saying: ﴿Fear not, verily, I am with you both, hearing and seeing.﴾

He (Glorified and Exalted be He) says addressing Mushriks: ﴿(O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.﴾ And: ﴿O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious - See V.2:2).﴾ And: ﴿and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).﴾ And: ﴿How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient).﴾ There are many other Ayahs to the same effect.

The Muslim's slogan in their radios, newspapers and when facing their enemy and in all conditions should be the Islamic slogan derived from the teachings of the Qur'an and which Allah guided His servants to abide by, namely they should say that Allah is with those who fear Him, Allah supports the believers and those who are patient and the like. They should announce Islamically acceptable words and sentences that are in conformity with the Islamic etiquettes and seek the reasons which Allah stipulated for achieving victory, not such meaningless slogans as Pan-Arabism, patriotism, nationalism or the like words which were not revealed from Allah.

My dear Muslim brother who fights for the Cause of Allah, you are in a great battle against a bitter enemy

who antagonizes Islam and Muslims, and for that you should practice jihad over oneself and remain patient and persevering. You should only seek the help of Allah and in case your intentions were sincere and truthful, then rejoice with one of the two best things; victory and a good end in the world

or martyrdom, enduring blessings, high mansions, recurring rivers, and beautiful maidens in the Abode of Honor (Paradise).

O Arabs, do not think that victory over enemies is inevitable because of your Pan-Arabism, rather this is conditional upon your Iman, steadfastness in the battlefield, adhering to Al-Haqq (the Truth) and repentance to Allah from all your preceding sins. Thus, you have to strive to hold to the Straight Path and the true Islam whose essence is sincerity to Allah, obeying His Shari`ah and following the example of His Prophet (peace be upon him) in war and peace and all conditions.

My dear Muslim who strives to make the word of Allah supreme, always remember what happened to Muslims on the Day of Uhud because some of the archers showed disobedience to the commands of their great leader, Muhammad, the Messenger of Allah (peace be upon him), as Muslims suffered defeat and dissension. Moreover, when they found strange what happened to them, Allah (Glorified and Exalted be He) revealed His saying: ﴾(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.﴿ And:

﴾And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.﴿

Allah (Glorified be He) also states the same meaning in his saying: ﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴿ Likewise, when Muslims were arrogant due to their multitude on the Day of Hunayn, they were defeated, then Allah (Exalted be He) sent down His Sakinah (peace) and strengthened them with forces (angels) and when they corrected their intentions and sought the help of their Lord and asked Him to support them, He granted them victory over their enemies, as Allah (Exalted be He) says: ﴾Truly Allâh has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.﴿ ﴾Then Allâh did send down His Sakînah (calmness, tranquillity and reassurance) on the Messenger (Muhammad صلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.﴿

Whatever befalls the Muslims in terms of defeat or wounds in the battlefield, it is due to their falling short in adhering to the teachings of Allah and preparing the means of power they have in order to threaten their enemies and

also owing to their sins and going against the commands of Allah.

Hence, those who strive for the Cause of Allah should hold fast to His religion and prepare all they can of the means of power to frighten their enemy; and fulfill the preconditions that Allah set for granting Muslims power and glory in the land. Furthermore, they should avoid arrogance, hypocrisy and other sins in addition to averting all kinds of dissension and disobeying their rulers in matters which do not involve disobeying Allah (Exalted be He). This is in order to be in pursuance with Allah's saying: ﴾O you who believe! When you meet (an enemy) force, take a firm stand against them and

remember the Name of Allâh much (both with tongue and mind), so that you may be successful.) (And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).) (And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is Muhîtun (encircling and thoroughly comprehending) all that they do.)

O Muslims! O Fighters in the Cause of Allah! Here are some of the sayings of the Sahabah of Allah's Messenger (peace be upon him) when they confronted the Romans in the Day of Al-Yarmuk to learn the lessons implied:

The word of Khalid ibn Al-Walid (may Allah be pleased with him) when he, Khalid, gathered the Muslim army in the day of Al-Yarmuk to fight the Romans, he said: "This is a day from the days of Allah in which no signs of arrogance or injustice should be manifested.

Make your Jihad sincerely for the sake of making the word of Allah the uppermost. I want you to know that this day will be followed by

another." Abu `Ubaydah (may Allah be pleased with him) gave a speech in which he said: "O servants of Allah, If you help (in the cause of) Allah, He will help you, and make your foothold firm. O Muslims, remain patient as it will save you from falling into Kufr and pleases your Lord. Do not leave your positions or move forward towards them or start them by fighting, and make your spears ready and keep silent unless you would remember Allah within yourselves until I give you my command, In sha'a-Allah (if Allah wills)."

Moreover, Mu`adh ibn Jabal (may Allah be pleased with him) who gave a sermon that day said: "O people of the Qur'an and its memorizers and the followers of Al-Haqq, Allah's Mercy is not attained and His Jannah is not entered with hopes, and Allah does not bestow His Mercy and overwhelming Forgiveness except on those who are honest and sincere with Him. Did you not hear Allah's saying: (Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.) So, feel ashamed in front of your Lord that He might see you fleeing from your enemies and you can not find refuge except in Him and you can not have glory except with Him."

Here is also `Amr ibn Al-`As (may Allah be pleased with Him) who spoke to the people saying:

"O Muslims, lower your gaze, bend down upon your knees and lift your spears, and if your enemy shall attack you, wait until they approach the range of the tips of your spears, then attack them ferociously. By Allah, who is pleased with honesty and rewards for it and hates lying and gives for good deeds good rewards, I heard that Muslims will seize each piece of this land, so do not be frightened by their large numbers or weapons, for if you attacked them with all your power, they will soon be defeated."

In addition, Abu Sufyan ibn Harb (may Allah be pleased with him) also said good words in this regard: "By Allah, you are not safe from these people and you will not enter Allah's Jannah except if you are sincere in your fighting and remain patient in the worst situation."

These are great sayings which I mentioned to you, fighters for the Cause of Allah, and which were

said by the Sahabah of the Prophet (peace be upon him) so as to know that gaining victory in this world and entering Jannah in the Hereafter is not attained by mere hopes or discarding the due obligations; rather they are achieved by steadfastness upon facing the enemy, adhering to the religion of Allah and favoring His commands.

May Allah grant victory to the Muslims over their enemies, unite their word, and guide their leaders to abide by his commands and fight truthfully His enemies! We also ask Allah (Glorified and Exalted be He) to disgrace the Jews and those who help or follow them and to undermine the enemies of Islam wherever they are.

Indeed, He is Omnipotent over everything. May peace and blessings of Allah be upon His Servant, Messenger and Khalil (beloved Servant) and the best of His creatures, the Imam of those who fear Allah, and the Master of all messengers! May peace and blessings by upon Him, his family and Companions and those who followed him rightfully until the Day of Recompense!

Saddam's act is heinous aggression

There is no doubt that such an invasion of Kuwait committed by the Iraqi leader and its consequences such as blood shedding, usurping properties, and violating honors are all heinous aggressions, grave crimes, and abhorrent Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). He should repent to Allah of this and hasten to withdraw his army from Kuwait. Indeed, this onslaught and invasion are unacceptable acts that go against Shari`ah, international laws, and the treaties signed with the Arab leaders in the Arab League.

He should solve the problems peacefully through negotiations. If negotiation does not work, he should refer the issue to a Shar`y court, not a legal court. All disputes arising between countries, individuals, and tribes should be referred to the Shar`y judgment by means of forming Shar`y court of the Sunni scholars who can judge between countries, tribes, individuals in disputable matters.

Really, this act committed by Saddam against Kuwait is a criminal act of which he must repent, not to go deeper into this. Indeed, returning to the truth is better than going deeper into vice and error.

A statement has been issued by the Council of Senior Scholars in the Kingdom of Saudi Arabia to show the error of such an act and explain that it is aggression, crime, and treachery. It became clear through the statement of the scholars of the Council - and as a member of the council - there is no harm in seeking help from non-Muslim armies to ward off the aggression of aggressors and defend the Muslim countries as well as the sanctity of Islam and Muslims.

Concerning the rumors about Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah), they are in safety from the Iraqi leader and others. They are safe, thanks to Allah.

Simply, Saudi Arabia needed to ask the help of multi-national armies, among which was the United States. This was just to cooperate with the Saudi forces to defend the country, Islam, and Muslims. There is no harm in doing so, because this is out of seeking help to ward off oppression, save and protect the country from the evils of wicked people and the oppression and aggression of the tyrants and aggressors. There is no harm in doing so as stated and clarified by scholars.

Regarding the rumor of some Muslim minorities who believed the saying of Saddam and his lies that the imperialism interferes with the affairs and sanctities of Muslims etc.,

verily this is a fatal misconception rumored by the party of Saddam, which is a national party; not Islamic. Even if such people were Muslims, it is obligatory to deter them if they transgress their limits even by seeking the help of non-Muslims peacefully to ward off evil and protect the country. The Messenger (peace be upon him) sought the help of Safwan Ibn Umayyah on the day of Hunayn to fight the people of Al-Ta'if. Accordingly, seeking the help of non-Muslims against oppressors is

permissible whether fighting against unbelievers or any transgressor or oppressor.

What is not permissible is to support non-Muslims against Muslims. As for the current situation, it protects Muslims and their country from criminals, aggressors, and non-Muslims. There is a difference between the two situations: If one supports non-Muslims against Muslims, this means apostasy which is not permissible and is Munkar (that which is unacceptable or disapproved by Islamic law and Muslims of sound intellect). But as in the case of the Kingdom who sought the help of non-Muslims to deter and prevent the aggressor - whether being a believer or a disbeliever - from entering the country and violating the sanctities of Islam, this is a required and necessary matter, because of the benefit it brings to Muslims.

It is obligatory for the Iraqi leader to repent to Allah, give up falsehood, abandon the way of (Al-Shaitan) Satan, stick to the instructions of Islam, and rule his subjects with it. We supplicate to Allah to grant him guidance.

His Eminence confirmed in his answer to Al-Jazeerah about the possibility of

of resorting to an international Shar`y court to end disputes between countries. It is obligatory on all Muslim and Arab countries to end their disputes through Shar`y means and resort to international Shar`y courts to judge between countries. There should be a Shar`y court in the Muslim countries, because Allah (Glorified and Exalted be He) says: ﴿And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴾ Allah (Glorified and Exalted be He) also says: ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم)﴾ Allah (Glorified and Exalted be He) also says: ﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾ When there is a dispute between two countries or more, it is obligatory for Muslim scholars to judge between them according to Shari`ah in disputable matters and should not resort to personal opinions.

His Eminence gave advice to the Iraqi army to stop the deniable acts. It is obligatory on the Iraqi soldiers and every Muslim to respect the properties, blood, honor, and family of Muslim brothers. It is

not permissible to transgress against any Muslim, his property, honor, or life either in Kuwait or in any other place. The Prophet (peace be upon him) says:

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﴾The Muslim is inviolable for his Muslim brother; his blood, wealth, and honor.﴿

Such aggression committed by Iraq does not justify for the soldiers to commit aggression against Kuwait or any other people, or to usurp their money, or to hit their bodies and kill them and their children, or to violate their women. All such acts are unacceptable, unlawful, and impermissible. It is obligatory upon them to fear Allah, be careful of violating Allah's limits or angering Him, lest they should be consigned to Hellfire and denied Allah's Mercy and Pleasure.

In his statement to Al-Jazeera Channel, his Eminence advised the Kuwaiti brothers to observe patience and fear Allah:

I advise the wronged people of Kuwait to fear Allah, hold fast to His Din (Religion), repent to Him of their past sins, and to ask Allah to grant them victory over their enemy, and return them to their country endowed with safety. Surely, Allah will recompense them with better than what was taken from them. When turning to Allah sincerely in repentance, they will regain what they lost and Allah (Glorified and Exalted be He) will recompense them with something better than that, as Allah (Glorified and Exalted be He) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ Allah (Glorified be He) also says: ﴾O you who believe! Turn to Allâh with sincere repentance!﴿

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We ask Allah to confer a favor upon us and them by guiding us to repentance. All of us are liable to be tempted. Muslims everywhere, whether in Saudi Arabia, Kuwait, Al-Sham (the Levant), Yemen or at any other place should call themselves into account and struggle against personal desires for the Sake of Allah. We should all know that what befell a person would never have missed him/her and what missed a person would never have befallen him/her.

Therefore, all our brothers in Kuwait as well as all the Muslims in the Kingdom of Saudi Arabia should fear Allah, struggle against their desires for the Sake of Allah, and endure patiently the afflictions that might befall them. They must stick to the truth and advise one another to abide by it for Allah's Sake. May Allah (Glorified and Exalted be He) remove corruption and guide and recompense them with something better than what they lost. May Allah grant them good end. Allah (Glorified and Exalted be He) says: ﴾As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."﴿ Allah (Glorified be He) also says: ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you.﴿ He who fears Allah, Allah will grant him success and recompense him with something better than what was taken from him. We ask Allah to endow us with comprehensive mercy encompassing all one's affairs in religion, worldly affairs, and the Hereafter.

Finally, his Eminence said:

Here is my advice to all Muslims to fear Allah, abide by His Shari`ah, reflect upon the Glorious Qur'an, and observe the purified Sunnah. They should also organize

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their affairs in light of the Book of Allah and the Sunnah, refer all their deeds, words, and disputes to the Qur'an and the Sunnah, not to positive laws. Rather all their affairs should be judged by the glorious Book of Allah and the Sunnah of His Messenger. They have to comply with this, whether individuals, groups, or nations. Indeed, it is obligatory upon all Muslims to refer to Allah's Shariah for judgment and abide by the (Religion) of Allah, obeying Allah's commands and giving up Allah's prohibitions. Allah says: ﴾O mankind! Be dutiful to your Lord﴿ ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)﴿ ﴾O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.﴿

All Muslims are commanded to fear Allah and preserve His religion. Allah (Exalted be He) says: ﴾O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.﴿ ﴾He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).﴿ Allah (Glorified be He) also says: ﴾O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.﴿ ﴾And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh).﴿ ﴾Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴿

Thus, it is obligatory upon all Muslims to fear Allah, worship Him alone, refer legislation to His Shari`ah, eschew His (may He be Praised) prohibitions, abide by His Limits, recommend and advise one another to this, because Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ Allah (Glorified be He) also says: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ The Prophet (peace be upon him) says: ﴾Religion is based on advising one another. Religion is based on advising one another. Religion is based on advising one another. Upon this, we said: For whom? He replied: For Allah, His Book, His Messenger, and for the leaders and the general Muslims.﴿ Jarir Ibn `Abdullah Al-Bajaly said: ﴾I pledged allegiance to the Prophet (peace be upon him) on the observance of Salah (prayer), payment of Zakah, and giving advice to every Muslim.﴿

This is the duty of people and the Presidents of the Islamic countries

to advise one another to the truth, and refer legislation to Allah's Shari`ah, not to positive laws they make themselves.

At the end of his statement, his Eminence asked Allah (Glorified and Exalted be He) to guide all and grant success to Muslims; to guide their leaders, entrust their affairs to the best among them, and protect them from the evil of wicked people.

May Allah protect us from the evil of every thing, make the plots of every enemy against their own selves, save us from evil wherever it may exist! May Allah grant us success!

The legal opinion of Shari`ah

on the Iraqi invasion of Kuwait

In the name of Allah, the Most Gracious, the Most Merciful.

All Praise is due to Allah, the Lord of all the Worlds. The best outcome is for the pious. There will be no aggression except against the oppressors. May Peace and blessings be upon His servant, Messenger, close one, the trustee with His revelation, our Imam and Master; Muhammad ibn `Abdullah, his family, his Companions, and those who follow his path and Sunnah.

Dear Muslim brothers everywhere, considering the actions that took place on the 11th of Al-Muharram, 1411 A.H. and the manifest aggression and sinful action done by the president of Iraq against Kuwait when his army invaded Kuwait with all kinds of destructive weapons and then followed by actions resulted from this great corruption, blood-shed, looting money, dishonoring and dislocating the secure people.

Due to these actions, questions were frequently raised about the necessary measures to be taken in this regard. It is my duty to inform Muslims about the ruling on this action and what a Muslim should do in this regard.

No doubt, this action is

terrible and a manifest aggression against a neighboring secure country. It is obligatory on all Muslim and non-Muslim countries as well as all Muslims to deny and condemn such an action and disclose this sinful aggression and major wrongdoing.

It is obligatory on the president of Iraq to withdraw his army from Kuwait and beware of the consequences of aggression in this world and in the Hereafter, because oppression leads to a bad end. Allah (Glorified and Exalted be He) says in His Book: ﴾And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper.﴿ Allah (may He be Praised and Glorified) says: ﴾And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.﴿ The Prophet (peace be upon him) says: ﴾Be on your guard against committing wrongdoing, for oppression is a darkness on the Day of Recompense.﴿ The Prophet (peace be upon him) reported that Allah (Glorified and Exalted be He) says: ﴾O My servants, I have made wrong unlawful for Me and made it unlawful for you, so do not wrong one another.﴿

No doubt that this aggression is one of the ugliest wrongdoing that goes against the teachings of the Islamic Shari`ah and against the international conventions that requires quick and just punishment for the doer.

Problems that may erupt between neighbors, tribes, and countries can not be solved

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through injustice and aggression but through diplomatic channels, compromise, or legal arbitration. As for solving them through injustice, aggression, weapons, killing of innocents, looting money, and other types of corruption, this is not sustained by Shari`ah, international treaties, or customs but it is rather against them.

It is obligatory upon Muslim and non-Muslim countries, Arab and non-Arab, to denounce it. This has already happened and the whole world unanimously agreed on denouncing it. No doubt, it is worthy of being denounced. So, it is obligatory on Iraq to withdraw its army from Kuwait, hasten to this, stop this serious problem, and solve the problem between it and Kuwait through the diplomatic channels declared by Islam, accepted by people and everyone endowed with deep insight and desire to know the truth and justice.

This issue is the same as all other problems that may take place among people; whether countries, tribes, or others. They must be solved through peaceful means. It is prohibited to be solved through injustice and aggression. Reconciliation among Muslims is permissible. Allah (Glorified and Exalted be He) says: ﴾and making peace is better.﴿ It is reported in the authentic Hadith that the Prophet (peace be upon him) said: ﴾reconciliation is permissible

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among Muslims except a reconciliation that makes what is lawful, unlawful or makes what is unlawful, lawful﴿ When reconciliation is within reach and in conformity with the Shari`ah and justice is ascertained, it is permissible but when it is beyond reach, we must resort to the Arbitration of Allah, as Allah (Glorified and Exalted be He) says in His Clear Book: ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿

Scholars agreed that referring issues to Allah means to resort to the Book of Allah and referring to

the Prophet (peace be upon him) means to resort to him during his lifetime and to his authentic reported Sunnah after his death. This is better for Muslims and also leads to a good end; which is the duty on those who believe in Allah and the Last Day. Allah says: ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴿ This is general in all problems which erupt between countries and people. Allah (may He be Praised and Glorified) says: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them﴿ namely,

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the Prophet (peace be upon him). Allah (He may be Praised) says: ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿

So, it is obligatory on all countries, groups, tribes, and Muslims to resort to Allah for arbitration regarding the issues which they differ about and to beware of aggression, injustice, and to solve the problems which erupt among them in peaceful means and reasonable good mediation. If it is not easy to do so, they must resort to Islamic arbitration, not to aggression and injustice.

The problem between Kuwait and Iraq must be decided through a Shar`y court composed of scholars noted for their good knowledge, virtue, and integrity to solve it according to the Book of Allah and the Sunnah of the Prophet (peace be upon him) if reconciliation is impossible.

Similarly, all problems that may arise among the Muslim or Arab countries should be decided in the same manner if possible, not by resorting to aggression and injustice.

Undoubtedly, the corruption, evils, and injustice that take place among people are natural results of crimes and sins Allah (Glorified and Exalted be He) says in His Great Book: ﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴿

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Allah (He may be Praised) says: ﴾Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.﴿ Allah (Glorified and Exalted be He) says: ﴾Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).﴿

It is obligatory on Muslims to repent to Allah of all sins, regret the past sins, and stop doing them in the meantime along with sincere intentions not to repeat them again in the future. This is the meaning of sincere repentance. When the sin is attached with the rights of people, a person must ask for the forgiveness of the wronged ones and give them back their rights, because repentance will not be complete except by doing this. Allah (may He be Praised and Glorified) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ There is great success and victory in repentance and safety from all evils of the world and of the Hereafter. Allah (He may be Praised) says: ﴾O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise)﴿ The Prophet (peace be upon you)

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said: ﴾He who repents from his sins is like the one who has no sin.﴿

Thus, it is obligatory upon all Muslims to observe their actions before Allah, stick to religion, hasten to what has been ordained on them, and avoid what was prohibited. They have to exchange advice, cooperate in doing good and piety, advise one another with right, and observe patience according to Allah's saying: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ The Prophet (peace be upon him) also says: ﴾The similitude of believers in regard to mutual love, affection, and fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.﴿ The Prophet (peace be upon him) also says, ﴾A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands and interlaced his fingers.﴿

Exchanging advice for Allah's sake and commending one another to hold fast to what is right is one of the most important issues and great duties of individuals, groups, and people.

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The president of Iraq must repent to Allah, hasten to return to Him, seek His forgiveness of this manifest injustice, and hasten to withdraw his army from Kuwait in order to put off turmoil, set things back to their first positions, and make peace in the manner that has been cited above.

This is the undisputed opinion of all scholars; all problems which erupt between countries, groups, tribes, and individuals must be solved through the Shar`y means, if it is impossible to solve them through the diplomatic channels which do not go against the Shari`ah.

As for the measures which the Saudi government took as a result of the aggression of the president of Iraq against the state of Kuwait such as seeking the help of multi-forces from different nationalities including Muslims and non-Muslims to stop the aggression and defend the country, this is permissible. It is rather obligatory to do so. Therefore, the Kingdom must undertake its role in defending Islam and Muslims as well as the sanctity of this country and its people. The kingdom is excused of guilt and thanked for its initiation to protect the country against evil and the expected aggression which the president of Iraq may wage against it, because he is not trusted after what he has done in Kuwait and his betrayal is expected.

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Therefore, it is necessary to take caution and seek the help of multi-forces from different nationalities to protect the country and its people, preserve security, and protect the country and people from all evils.

May Allah reward the government for this, guide it to all good, make the measures fruitful, make our final end good, suppress all evils, occupy the evil doers with themselves, reverse the cunning of enemies to them, and protect Muslims from their evil! He is the Best One to be asked.

I ask Allah (Glorified and Exalted be He) to reform Muslims' conditions, guide them to the straight path, suppress their enemies, occupy the enemies with their own selves, and protect Muslims against their evils. We supplicate Allah to bring about the success of the measures that the government of Saudi Arabia have taken, bless its efforts, and guide its steps, and make its end as well as the end of

all Muslims good. May Allah guide them to the straight path, suppress every enemy of Islam and Muslims, occupy the enemies with themselves, and protect Muslims against their evil. He is the Most Generous. May peace and blessings be upon our Prophet Muhammad, his family, Companions, and those who follow him sincerely in the proper manner!

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The Iraqi invasion is a terrible crime

All Praise is due to Allah. May Peace and blessings be upon the Messenger, his family, his Companions, and those who follow his path and Sunnah.

In reference to the events that have taken place nowadays in the wake of the Iraqi invasion of Kuwait by armed forces and the great mischief that followed including blood-shed, plunder, dishonor, and dislocation of secure people, it is my duty to explain to our Muslim brothers what we should do in this regard:

No doubt, this action is painful and grievous to every Muslim. It is also a terrible action and a manifest aggression against a neighboring secure state. It is obligatory on the Iraqi leader to repent of it and withdraw his armed forces from Kuwait, solve the problems in the peaceful way that Allah has legislated for His servants as He says: ﴿and making peace is better.﴾ He also says about the rebellious and aggressive group:

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﴿Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.﴾

The problem that takes place between countries, tribes, or individuals must be solved through the legal means without resorting to force, aggression, or oppression. Allah (Glorified be He) says: ﴿O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾

Scholars say: referring issues to Allah is to resort to the Book of Allah and referring to the Prophet (peace be upon him) means to resort to him during his lifetime and to his authentic reported Sunnah after his death.

Allah (Glorified and Exalted be He) says: ﴿And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴾ So, it is obligatory upon all countries, groups, tribes, and Muslims to resort to Allah in arbitration regarding the issues which they differ about except when reconciliation is possible, for it is better to make peace.

It is obligatory on the president of Iraq to solve the dispute through reconciliation, peaceful negotiations, and mediation of good people. In case reconciliation is not possible, it is obligatory to resort to the Book of Allah and the Sunnah of the Prophet through a Shar`y court headed by

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good scholars to whom the case will be submitted and then they give their judgment according to the ordinances of Allah. This is obligatory on every Muslim country, because Allah (Glorified and Exalted

be He) says: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿ Allah (Glorified and Exalted be He) also says: ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿ We advise the president of Iraq to fear Allah, withdraw his armies from Kuwait, end this problem, and submit to the arbitration of Allah if reconciliation is not possible.

No doubt, returning to the truth is better and a virtue for which a person is praised. It is also better than going deep into vice and error. We advise all people to stick to the ordinances of Allah, resort to His Shari`ah in arbitration, advise one another to obey Him, abandon sins, and avoid the application of man-made-laws and personal opinions. This is the way of glory, justice, happiness, and dignity.

No doubt that every affliction, disaster, and harm that happens to Muslims is caused by sins and disobedience as Allah says:

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﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴿ Allah (Glorified and Exalted be He) also says: ﴾Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).﴿ Allah (Glorified be He) also says: ﴾Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.﴿

Thus, it is incumbent upon all Muslims to repent and return to Allah, remain steadfast on His religion, and regret their past sins, misdeeds, and aggression.

This is what is obligatory upon all the Islamic and Arab countries and Muslims everywhere.

All Muslims must fear Allah, honor His Shari`ah, return to Him in repentance of their negligence and sins. They have to know that what has afflicted them is due to their sins and bad deeds. Thus, turning to Allah in repentance involves a lot of goodness and happiness in this world and in the Hereafter. Allah (Glorified and Exalted be He) may grant respite to the oppressor. It may be that Allah does not lay a Hand upon him quickly. Rather, He (Glorified and Exalted be He) grants him respite and is not unaware of him. Allah (Glorified and Exalted be He) says: ﴾Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.﴿ The Prophet (peace be upon him) said:

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﴾Allah gives respite to the oppressor, but when He takes him over, He never releases him.﴿ Then, he (the Prophet) recited the following Ayah (Qur'anic verse): ﴾Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe.﴿

My advice to myself as well as to all Muslims everywhere is to fear Allah, repent to Him, remain on the right course of Allah's Religion, worship Him sincerely, and to beware of what He (may He be Praised) has forbidden.

There is no doubt that returning to the truth, being keen to rule by the Shari`ah, and being aware of what contradicts it is the way of the believers. It is their means to achieve honor and dignity. It is the way of justice and wisdom. Thus, it is obligatory on all Muslims; governments, people, individuals, and groups to follow such a way.

As for what was done by the Saudi government who sought the help of many countries in order to defend and protect the Muslim countries, because their enemy may attack them just as he attacked Kuwait, there is no harm in doing so. The Council of Senior Scholars, including me, has issued a statement in this regard that was broadcast on the radio and published in newspapers. There is no doubt that such an act is permissible, because there is nothing wrong with Muslims' seeking the help of non-Muslims to defend

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Muslim countries and protect Muslims from aggression. This does not entail supporting the unbelievers against the Muslims that scholars mentioned in the topic entitled "Ruling on apostates." What scholars mean is when Muslims support unbelievers against Muslims, which is impermissible. But when a Muslim seeks the help of unbelievers to ward off the evil of other unbelievers or real or expected aggressions of another Muslim, there is no harm in doing so.

It is authentically reported that the Prophet (peace be upon him) fought using shields he borrowed from Safwan ibn Umayyah, who was an unbeliever, when the Prophet was fighting against Thaqif in the battle of Hunayn. All the people of Khuza`ah; Muslims and unbelievers, were fighting with the Prophet (peace be upon him) while he (peace be upon him) was fighting against the unbelievers of Quraysh in the Conquest of Makkah. It is authentically reported that the Prophet (peace be upon him) said: ﴾You will make secure peace with the Byzantines, then you and they will fight an enemy behind you.﴿ This indicates the permissibility to seek their help in fighting enemies beyond us.

It means that it is permissible to defend the Muslims and their countries using the forces of Muslims, Christians, or others. It is permissible to use their weapons or armies that help Muslims ward off aggression and protect their countries against the evils and intrigues of enemies.

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Allah (Glorified and Exalted be He) says in His Glorious Book: ﴾O you who believe! Take your precautions﴿ Thus, Allah commands us to take precautions against enemies. Allah (Glorified and Exalted be He) says: ﴾And make ready against them﴿ i.e. the unbelieving enemies. ﴾And make ready against them all you can of power﴿ The same ruling applies to whosoever commits aggression against us, even if he is a Muslim or belongs to Islam. When Muslims fear an expected aggression, they can also seek the help of whosoever they can to protect the countries and sanctity of Muslims against the aggression or oppression of unbelievers or any aggressor.

It is the duty of Muslims to support one another and cooperate in righteousness and piety against their enemies. Yet, if they are still in need of help against their enemies, whether Muslims or non-Muslims, it is permissible for them to seek the help of whosoever gives them help to ward off aggression and protect the countries and lands of Muslims.

I repeat my advice to all the leaders of Muslims as well as to all the Arab and Islamic countries to fear Allah and rule by His Shari`ah in all matters, beware of what contradicts His Shari`ah, and keep away from any kind of oppression. This is the way of salvation. It is only through this way that Muslims will achieve happiness and safety.

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May Allah grant everyone success and guidance! May He guide all Muslims to remain on the right course and repent to Him of all sins! May Allah rectify all our affairs and guide both the leaders and ordinary Muslims to all that pleases Him and all that is good for this world and the afterworld. He is

the One Who is Capable of doing so. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, Companions, and those who follow him righteously!

A piece of advice to all Muslims

marking the Iraqi invasion of Kuwait

Q : Your Eminence Shaykh, `Abdul-`Aziz ibn Baz, **there is much fear and horror that befell Muslims in this country due to the anticipated war. Many of them hastened to buy large amounts of goods and food stuffs to store them. Moreover, others prepare themselves to leave Riyadh because they fear war will break out. What is your advice to them in this regard?**

A: In the name of Allah, the most Gracious, the most Merciful. Praise be to Allah, the Lord of the Worlds and peace and blessings be upon His Messenger, upon his family, Companions and those who follow his guidance.

My advise to all Muslims in the Kingdom of Saudi Arabia, in the Gulf countries, and everywhere is to fear Allah (Glorified and Exalted be He) and to hold fast to His Religion in all times, particularly in such circumstances which are known for all, meaning the events that have occurred in the Gulf due to the aggression of the ruler of Iraq against Kuwait.

Muslims should always fear Allah (may He be Exalted and Glorified), hold fast to His Religion, and beware of their words and deeds that Allah (Exalted be He) prohibited for them. Acts of obedience result in goodness in this worldly life and in the Hereafter. Besides, they bring security and happiness and extinguish turmoil.

Sins lead to evil in this worldly life and in the Hereafter.

Every good in this worldly life and in the Hereafter is attained through obeying Allah (Exalted be He) and following His Shari`ah (Islamic law). Every evil in this worldly life and in the Hereafter is the result of disobeying Allah, committing Kufr (disbelief), and deviating from His Religion.

The events that took place in the Gulf are due to human disobedience of the Command of Allah and violation of the Prohibitions of Allah (may He be Exalted and Glorified) Who says in the Ever-Glorious Qur'an: ﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴿ Allah (Glorified and Exalted be He) also says: ﴾Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).﴿ Allah (may He be Praised) also says: ﴾Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.﴿

All Muslim should take stock of themselves and remember that their Lord is always watching and this is by carrying out the commands and avoiding the prohibitions and hastening to observe Tawbah (repentance to Allah) from all sins as Allah (may He be Exalted and Glorified) says: ﴾And all of you

beg Allâh to forgive you all, O believers, that you may be successful)

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Allah (may He be Praised) also says: (O you who believe! Turn to Allâh with sincere repentance!) Sincere Tawbah includes regretting past sins, quitting them, being aware of them, and being truthfully determined not to commit them again so as to obey Allah, glorify Him and be devoted to Him, waiting for His Reward and avoiding His Punishment.

In this way, evils will be warded off and security will be attained, and Allah will disperse and humiliate the enemies and give them a disgraceful torment as Allah (may He be Praised) says: (O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.)

Helping (in the cause of) Allah includes holding fast to worshipping Him, turning in repentance to Him of all sins, and preparing to fight the enemies with patience and perseverance. In this way, victory and support will be achieved by the allies of Allah and those who obey Him, whereas humiliation and defeat will be the share of His enemies.

Allah (may He be Praised) says: (Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.) (Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).)

My advice to all Muslims is to repent to Allah, beseech Him humbly for victory and support over His enemies, hasten to do all what pleases Him and draws closer to Him, both outwardly and inwardly, believing that He (may He be Praised) is the One in Whose Hand is victory as He (may He be Praised) says: ﴾And there is no victory except from Allâh.﴿ Victory cannot be attributed to reasons because they are just reasons. Victory cannot be attributed to armies because they are just reasons. Allah (Glorified and Exalted be He) says in His Ever-Glorious Qur'an: ﴾(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."﴿ ﴾Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.﴿

Victory is from Allah (Glorified and Exalted be He) but He (may He be Praised) ordered us to utilize all possible means and prepare to face the enemies with caution and to supply the armies with suitable weapons as Allah (Glorified and Exalted be He) says: ﴾And make ready against them all you can of power﴿ Allah (may He be Praised) also says: ﴾O you who believe! Take your precautions﴿

Thus, Muslims should equip themselves to fight against their enemies making use of all possible weapons and perseverance. I give glad tidings to

all my brothers that Allah will give victory to His Religion and His Party and will defeat the party of His Enemy.

Undoubtedly, the ruler of Iraq attacked and oppressed his neighbors. He caused a great Fitnah (sedition) for which he will be punished unless he turns to Allah with sincere Tawbah and give back the rights to their respective owners.

It is obligatory to fight against him and drive him out of Kuwait and till he returns to Al-Haqq (the Truth) and what is right. Those who fight against this tyrant are doing great good. The one who is sincere in fighting for the Cause of Allah will deserve praise as well as a great reward if one survives, and will be considered a martyr if he dies because of fighting for the Cause of Allah to save a Muslim country, to support the oppressed, and to deter the oppressor against committing aggression and oppression, in addition to his Kufr and wicked atheist creed.

My advice to all Muslims is to think well of Allah and to be sure that Allah (Glorified and Exalted be He) will grant them victory. Allah (may He be Praised) is the One Who grants victory to His Allies and those who obey Him. Allah (Glorified and Exalted be He) says: ﴾So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious)﴿ The (good) end is for the believers who fear Allah. Allah (Exalted be He) says: ﴾Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey Shaitân (Satan)].﴿

This tyrant has committed treachery. The tyrant of Iraq was ungrateful to the blessings of Allah. He wronged his neighbors after they had done him favors and helped him during the critical times he underwent. Yet, he exchanged favor for ingratitude, maltreated his neighbors, and committed oppression and transgression. Thus, he will meet a bad end.

The Prophet (peace be upon him) said: ﴾There is no sin more fitted in the sight of Allah to have punishment meted out in advance in this world than oppression and severing the ties of kinship.﴿ This

person has committed wrongdoing and aggression. Allah (Glorified and Exalted be He) says: ﴾And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.﴿ Allah (may He be Praised) also says: ﴾And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper.﴿

There is nothing wrong with adopting all possible means at the time of war and with Muslims seeking the possible means which benefit them during such times. In all matters, they are commanded to adopt the possible means, to take up arms and prepare to fight against the enemy. They are also commanded to seek the other means, such as their needs for food, provisions, and so on.

Muslims are commanded to seek all matters concerning which there is no harm for Muslims. Yet, this must be accompanied by thinking well of Allah, adhering to His Religion, and turning to Allah (may He be Praised) with repentance of all sins. This is obligatory upon all Muslims. They are commanded to seek the possible means; this is right and part of Tawakkul (putting one's trust in Allah) which is obligatory in all matters. It includes two things:

First, to trust in and rely on Allah and believe that He is the Supporter

and the Disposer of all affairs, and that every thing is in His Hand (may He be Exalted and Glorified).

Second, seeking the possible means from all aspects because Allah ordered us to do so. Allah (may He be Praised) says: ﴾And make ready against them all you can of power﴿ Allah (may He be Praised) also says: ﴾O you who believe! Take your precautions﴿ Allah (Exalted be He) also says: ﴾When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them﴿ The Prophet (peace be upon him) wore two shields on the Day of Uhud and he sought the possible means on the Day of Al-Khandaq (The Trench). He did the same on the day of the Conquest of Makkah. All such matters that were done by the Prophet (peace be upon him) were out of his keenness on seeking all possible means of preparing for the enemies. This applies to all other means, including warding off the evil of war and preparing for one's family needs. All these are required matters that neither contradict the order of Allah (Exalted be He) nor breach putting trust on Allah (Exalted be He). Rather, putting trust on Allah (Exalted be He) involves the two matters: trust in and relying on Allah (Exalted be He) and believe that He is the Supporter (Glorified and Exalted be He), along with seeking all possible means. This is what Muslims should do.

We ask Allah (Exalted be He) to grant victory to His Religion, raise His Word, defeat the ruler of Iraq, disunite his party, and make him suffer a disgraceful torment. We ask Allah to grant Muslims victory over him, help them for every good, support the oppressed and return their country to them and guide them as well as all Muslims to the Right Way.

May Allah make the consequences good for all Muslims. May Allah make these incidents lessons for the believers to learn from and a cause for them to adhere to His Religion and a cause for all Muslims to repent from every sin. He (Glorified and Exalted be He) is the Most Generous and Beneficent. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions.

An important lecture on the Iraqi ruler's invasion of Kuwait

Praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah, his family, Companions and those who follow his guidance.

It is Allah with His deep Wisdom and absolute proof that He tests His servants with prosperity and adversity, graces or calamities, to distinguish the wicked from the good, and the believers and those who have Taqwa (fearing Allah as He should be feared) from the hypocrites and disbelievers, and those striving patiently from those who are not. This trial of people shows those who seek and call for establishing the truth and those who do not. Allah (Glorified and Exalted be He) says, ﴾and We shall make a trial of you with evil and with good. And to Us you will be returned.﴿ This trial is to test people to distinguish the truthful from the liars, the pious from the wicked, the good from the evil, and the seekers of truth from the pursuers of the world. This is also to let those whom Allah wills to be happy to return to the truth while those whom Allah wills to be wretched would keep to misguidance.

Allah (Glorified and Exalted be He) says, ﴾And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).﴿ This Ayah points out that Allah may test people with times of ease and bounties including wealth, high rank and others, and with evil which includes calamities, difficulty, eagerness, fear, wars and affliction ﴾in order that they might turn (to Allâh's Obedience).﴿ i.e. so that they might return to the truth and adhere to guidance. Allah (Glorified and Exalted be He) says, ﴾And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.﴿ This means that man should fear Allah by doing good deeds, obeying Allah, striving in His Cause and adhering to the truth.

Fitnah includes wars, doubtful matters which mislead many people, forbidden lusts and many others.

The believers protect themselves by obeying Allah and His Messenger, understanding the religion and preparing themselves for the trials ahead of time so that they may be well-prepared and informed when they occur. Allah (Glorified and Exalted be He) says,

﴾and know that Allâh is Severe in punishment.﴿ The severe penalty is for whoever disobeys Him and commits what He made unlawful and violates His Laws. Allah (Exalted be He) says, ﴾Your wealth and your children are only a trial﴿ Another kind of Fitnah is wealth and children. If man fears Allah concerning his wealth and children, he will be happy. Otherwise, he will be ruined if he prefers the worldly life to the Hereafter and seeks forbidden lusts and whims.

He (Exalted be He) says, ﴾And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).﴿ He tests people so that He makes evident those who strive for Allah's cause and are patient. As for ﴾and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).﴿ it means: so that He makes evident - through apparent (real) knowledge - this kind of people, although Allah knows everything and nothing is hidden from Him; He encompassed all things in Knowledge. Allah (Exalted be He) says, ﴾that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.﴿

Allah (Exalted be He) says, ﴾Verily, Allâh is the All-Knower of everything.﴿ Allah

(may He be Praised) is of all things Knowing, but He tests people so that He makes evident - through apparent (real) knowledge - those who are patient and those who strive for Allah's cause. This fact should be clear for people and disclosed through real knowledge as He (may He be Praised) says, ﴾And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).﴿ Thus, the Divine knowledge comes true and becomes evident in the world.

On the eleventh of Muharram, 1411 AH, corresponding to 2 August, 1990 AD, the Iraqi ruler invaded his neighboring country, Kuwait. His transgressing and destructive troops invaded the country. They captured property, caused bloodshed, violated honor and made citizens homeless. The invasion has sparked international condemnation. The entire world therefore mobilized the troops on the Saudi borders and exerted many efforts to convince the Iraqi ruler to withdraw his troops from this country. However, he refused and insisted on his transgression and aggression. This is the sound wisdom of Allah

Who is the Wise and Knowing. He previously encompassed in knowledge that this affliction; i.e. this war would occur. This war which can not be ended through the peaceful solutions is considered to be Fitnah. Allah (may He be Praised) says, ﴾it may be that you dislike a thing and Allâh brings through it a great deal of good.﴿ Allah (Glorified be He) also says: ﴾Jihâd (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.﴿ We hope this war brings good for us and all Muslims and evil for the enemies of Islam as He (may He be Praised) is the Most Knowing and Wise. We hope this event will be a warning for us and others to return to Allah and hold fast to His religion and fully prepare ourselves to confront the enemies of Islam.

The test is beneficial for the believers and those who are sane are requested to practice self-reckoning and self-striving. Muslims, nations and individuals, need to obey Allah's commands and avoid His prohibitions. When they do so and rectify their affairs and exert efforts as much as they can to make the truth victorious, Allah will make their affairs easy

and help them overcome the enemies as He (Glorified and Exalted be He) says, ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ Allah (Glorified and Exalted be He) also says: ﴾and (as for) the believers, it was incumbent upon Us to help (them).﴿ He

(may He be Praised) also says: ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿ Allah (may He be Praised) says: ﴾Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.﴿ This will be a reward for their genuine faith and good deeds.

It is obligatory upon all to hold fast to Allah's command. Allah (Exalted be He) has shown us how to save ourselves from the Fitnah. He has ordered us to have Taqwa and integrity, to strive faithfully, to be sincere, patient and persistent.

The means of salvation and achieving victory are shown in

His saying: ﴾O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.﴿ ﴾And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).﴿ ﴾And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is Muhîtun (encircling and thoroughly comprehending) all that they do.﴿

He (may He be Praised) orders the Muslims to have the following qualities upon meeting the enemies, engaging in the Jihad (fighting/striving in the Cause of Allah) and confronting an aggression. These are as follows:

First: To be steadfast in the truth. Allah (may He be Praised) says, ﴾O you who believe! When you meet (an enemy) force, take a firm stand against them﴿ Being steadfast and patient in the truth is necessary, as Allah (Exalted be He) says in another Ayah, ﴾O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.﴿ The believers adhere to the truth in times of prosperity and adversity; they do not neglect it in times of stress.

Second: To remember Allah. You must remember Allah with heart, tongue, and deeds. Remembrance of Allah should be done out of love, fear, trust, glorification, belief that Allah is the One Who grants victory and that there is no victory except from Allah as He says,

﴾And there is no victory except from Allâh.﴿ They know that the means are no more but things that help achieve victory. These means may include good preparations and using the weapons and other things that help achieve victory and be a message from Allah for good news as He says when He provided the Messenger (peace be upon him) with the angels, ﴾Allâh made it only as glad tidings,

and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.) and inSurah 'Al `Imran, (Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.)

In adversity, the believer remembers the name of Allah and glorifies Him, and knows that He grants victory, the Inflictor of Harm, the Giver of Benefit and the One Who handles everything. It is He (may He be Praised) Who causes harm, benefit, honor, victory and manages all affairs and nothing is hidden from Him. There is nothing which is beyond His Capability.

He (Exalted be He) makes success conditional upon the act of remembrance when saying, (and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.) Remembering Allah with the heart, tongue and deeds brings victory, success and goodness.

The believers, in prosperities and adversities, consistently remember, glorify and are devoted to Allah. They achieve Allah's rights on His slaves and avoid His prohibitions. They adhere to the Dhikr by observing the Salah and protecting the limbs and the tongue from committing the forbidden things.

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They render the rights to their owners, avoid committing what is forbidden by Allah and doing any other things that may please Him and escape His wrath.

As mentioned above, Dhikr should be done with the heart, the tongue and the deeds to bring success, victory and happiness. Allah (may He be Praised) says, (And obey Allâh and His Messenger) Obeying Allah and His Messenger is the third quality that the believers must have. This quality is included in Dhikr, but due to its importance, Allah has stressed it. Fulfilling the commands and avoiding the prohibitions - whether it is in Jihad or otherwise - are part of obeying Allah (Exalted be He).

The fourth quality is to adhere to cooperation and unity, as Allah (Exalted be He) says, (and do not dispute (with one another) lest you lose courage and your strength departs) Muslims have to cooperate and agree with each other and be truthful in fighting the enemies and expelling the transgressors. Accord and patience are required to confront the enemies.

The enemy could be Muslim, disbeliever or a Muslim tyrant; Allah ordered that the latter is to be fought until they comply with Allah's Command. Allah (Exalted be He) says, (And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh.) This applies if the fighting party is a believer; so what it could be if it is a Ba'athist disbeliever who oppresses people?

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The phrase "till it complies with the Command of Allah" means till it returns to the truth and renders the rights to their owners and be just. Allah (Exalted be He) says, (and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).) The fifth quality is patience. Muslims have to be patient in fighting their enemies and do their best as much as they can, because Allah has described the believers as follows, (and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).) and He (may He be Praised) says, (Such are the people of the truth and they are Al-Muttaqûn (the pious).) He (may He be Praised) also says to His Prophet (peace be upon him), (And endure you patiently (O Muhammad صلى الله عليه و سلم), your patience is not but

from Allâh.)

There are three types of patience:

- Patience in obeying Allah and rendering His rights.

- Patience in abstaining from sin with words and deeds.

- Patience during calamities and disasters such as being afflicted with diseases, wounds, killing and so on. Muslims must be patient and use any means that may lead to safety and victory.

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The sixth and seventh qualities are mentioned in the Ayah as Allah (Exalted be He) says, (And be not like those who come out of their homes boastfully and to be seen of men) Allah has ordered the believers not to show off or fight the enemies boastfully. Rather, they should be sincere, truthful and humble in Jihad and ask Allah to grant them victory.

Allah (Exalted be He) has mentioned and warned against a quality the enemies of Allah have, namely, averting people from the way of Allah. It is the disbelievers who averted people from the way of Allah and sought to make it deviant. Unlike them, the believers are sincere, truthful, and humble in Jihad and call those who are deviant to the way of Allah and call people to the truth, guidance and obedience of Allah and His Messenger. They can never be hypocrites or fight boastfully.

Some people see this Fitnah, namely, the Iraqi invasion of Kuwait as a doubtful matter. Some people think that it is better not to fight with either of the two sides. The same occurred during the first Fitnah which took place after the Prophet's (peace be upon him) death. It broke out between the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) and Iraq regions because of the murder of `Uthman (may Allah be pleased with him).

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Those who had grudge for Islam sneaked into this Fitnah and the matter was complete chaos. Owing to the unjust murder of `Uthman (may Allah be pleased with him), great Fitnah took place. People pledged allegiance to `Aly (may Allah be pleased with him) as a Caliph. On the other hand, Mu`awiyah (may Allah be pleased with him) and a group of people demanded that the murderers of `Uthman be brought to justice. Thus, the Fitnah intensified and Muslims were divided into two parties,

one sided with Mu`awiyah (may Allah be pleased with him) and the people of the Levant and asked `Aly (may Allah be pleased with him) to surrender the murderers.

The other party, which consisted of `Aly (may Allah be pleased with him) and his companions asked Mu`awiyah and his supporters to calm down and be patient and tried to settle matters peacefully.

However, the matters worsened and two battles ensued: the Battle of the Camel and the Battle of Siffin. Some people, at that time, thought that it was better not to engage in this Fitnah. Some Sahabah joined neither `Aly nor Mu`awiyah.

Similarly, the current Fitnah caused confusion to people, especially that not all of them are well-informed or know what to do; some of them may have their insight blurred to understand the truth due to the perplexity they face. This Fitnah is not one that should be deserted because the truth is clear.

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The basic rule is that only the imperspicuous Fitnah, in which the truth cannot be distinguished from

falsehood, must be avoided. The Prophet (peace be upon him) said, ﴾There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever exposes himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it.﴿ (Related in the two Sahih (authentic) books of Al-Bukhari and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him)).

He (peace be upon him) also said, ﴾Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and a disbeliever in the evening, or a believer in the evening and a disbeliever in the morning. He who sits during them will be better than he who gets up and he who walks during them is better than he who runs. So break your bows, cut your bowstrings and strike your swords on stones. If people then come in to one of you, let him be like the better of Adam's two sons.﴿ (Related by Ibn Majah and Abu Dawud). This is the kind of Fitnah which the believer has to avoid because the truth is not distinct from falsehood.

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As for the kind in which the truth is clear and the truthful is distinguished from the dishonest and the oppressor from the oppressed, the Muslim has to engage in it to help the oppressed and deter the oppressor and fight the disbeliever. Regarding that meaning, Allah says, ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴿

Allah (Glorified be He) also says: ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ He then explains that in His saying, ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴿ ﴾(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴿ ﴾And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴿

In these Ayahs, Allah promises reward for those who fight for His cause and raise the banner of truth; He (may He be Praised) says, ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ Allah has described this act as a trade which saves from a painful torture. This is further explained in His saying, ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives﴿

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It is well known that Jihad is part of faith, but Allah mentions it exclusively due to its great reward and the dire need to explain its virtue. Allah (may He be Praised) says, ﴾and that you strive hard and fight in the Cause of Allâh with your wealth and your lives﴿ The wealth is mentioned first because of its importance and far-reaching benefits. It may be used in buying the weapons and providing the fighters with food and equipments. It is, therefore, mentioned before the lives in many Ayahs. Allah (Glorified and Exalted be He) then says: ﴾that will be better for you, if you but know!﴿ Allah then has explained how it is better in His saying, ﴾(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴿ All this is included in the reward of Jihad. He (Glorified and Exalted be He) says,

﴾And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴿ and He (Glorified and Exalted be He) says: ﴾Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.﴿

Allah (Glorified and Exalted be He) also says: ﴾And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh.﴿

When this party returns to the truth, as in His saying, ﴾Then if it complies﴿ The believers must do what is mentioned in His saying, ﴾then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.﴿

This applies to the situation where the two parties are among the believers. During the battles of the Camel and Saffin, the believers had to fight against the unjust party till they return to the truth. After doing so, the problematic issues must be considered and resolved through making reconciliation justly according to what is mentioned in His saying, ﴾Then if it complies, then make reconciliation between them justly, and be equitable.﴿ This means they have to use the wise ways, which are ordained by Allah, to resolve the disputes. They have to ﴾and be equitable.﴿ as ﴾Verily! Allâh loves those who are the equitable.﴿ This holds true as regards the believing party who transgresses another believing party; the former must be fought until they comply with Allah's Command. How could it be if this party is not a believing one as is the case with the Iraqi ruler?! He is an irreligious Ba'athist and not a believer. He calls to the principles of misguidance and Kufr and deceives people in the name of Islam. He calls to Jihad hypocritically and falsely.

Had he been truthful, he would have given up transgressing, withdrawn from the country and performed Tawbah from

adhering to his principles which oppose Islam where the source of legalization is the Qur'an and Sunnah.

Had he been truthful, he would have used the peaceful means to resolve the dispute but not to transgress and threaten a neighboring country. His call to Jihad is no more than lying, a hypocrisy and deceit. The Prophet (peace be upon him) said, ﴾Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him.﴿

Furthermore, Al-Bara' (may Allah be pleased with him) stressed the importance of backing the oppressed in the authentic report recorded by Al-Bukhari and Muslim that ﴾The Messenger of Allah (peace be upon him) ordered us to do seven things; among them helping the oppressed.﴿ It is obligatory upon every Muslim to back the oppressed, when they are able to.

The worse the impact of wrongdoing is, the greater the obligation to resist it. If the oppressor is not fought, Fitnah may spread and the harm becomes greater. He may invade other countries and worse consequences occur, whose scope is known to none but Allah.

Due to this critical situation, the Kingdom of Saudi Arabia had to seek help of the Muslim and non-Muslim countries. It had to defend the country and its people and escape the evil of this irreligious criminal. Allah granted it success in doing so and we ask Him to make the consequences good, forsake the oppressor, give someone who is able to prevent his evil power, make the oppressor suffer the disgraceful torment, defeat his troops and make them fall to confusion and protect us from his evil and the evil of his like. We ask Allah to make these efforts beneficial; to make the bad end is that of the oppressors and the stubborn; to make the believing pious people victorious and to help the soldiers who deter this oppressor return home safely. Those soldiers have one purpose which is driving out the oppressing troops from Kuwait. Neglecting this matter and being indifferent to it is a great danger because the oppressor has a great and well-trained army that was engaged in war for 8 years with their neighboring country

Iran. In retaliation of his evil intention and cunning, Allah facilitated for many armies to assemble in order to fight and deter him and to back the oppressed and render the rights back to their owners.

I ask Allah (Glorified and Exalted be He) to make these means beneficial, make the good end for the oppressed, and make this dilemma a lesson for all to learn. Allah (Glorified and Exalted be He) also says: ﴾while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴿ The Saudi government as well as Gulf states are under necessity to seek help from Muslim and foreign troops to deter, fight and drive out the oppressor who rejected to peacefully withdraw from the occupied country and the boundaries of Saudi Arabia. Many negotiations regarding his

requests from his neighbors were run, but in vain. He refused and behaved arrogantly, obstinately, and did not care about the rights of neighborhood, Islam and Ihsan (the perfection of Faith). It has thus become obligatory on the country to fight and take all actions which help combat him.

We ask Allah to make these means beneficial; to give victory to the truth and its supporters; to let down falsehood and its people; to help the oppressed return home successfully. We ask Allah to let down

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the oppressor; to make his lot is the evil consequence; to defeat his troops and make them fall into disunity; to protect us from the evil of this Fitnah and make it a lesson for all believers to have a lesson.

We ask Allah to make this Fitnah a cause for our return to Allah and being firm in His religion and a good preparation for fighting the enemies.

The afflictions and Fitnahs may be beneficial for the Muslims in the way that they judge their deeds and strive themselves to adhere to the truth and avoid the prohibitions. Showing obedience by fighting this army could be a means to achieve victory, whereas the sins could lead to defeat.

The oppressed and participants in Jihad must be patient and persistent, fear Allah and adhere to His religion, observe His rights and advise each other to hold fast to truth and advise each other to hold to patience. Success and victory will be the result, as Allah (Exalted be He) says, ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴿

The Muslims will not be harmed by the plots of the enemies if they remain patient and fear Allah. The good end

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will be for them even if a group of them is afflicted by calamities, killed or hurt, because Allah's promise is truthful. Allah (may He be Praised) says, ﴾So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious)﴿ Allah (Exalted be He) also says: ﴾And the good end (i.e. Paradise) is for the Muttaqûn (the pious).﴿ He (Exalted be He) also says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ Allah (Exalted be He) also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ All Muslims, male and female, in these countries and everywhere must hold fast to Allah's Din and preserve His commands and shun His Prohibitions and be truthful in fighting the enemies including this oppressor; namely the Iraqi ruler and his troops. They should unite against this disbelieving enemy and his atheist party.

We should implement Allah's orders and judge according to the teachings of Shari`ah to be victorious. The Muslim countries have to judge their deeds and strive for Allah's cause truthfully and apply the teachings of Shari`ah to all affairs. Like the rescue ship of Nuh, the Islamic Shari`ah brought by the Prophet (peace be upon him)

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is considered to be a rescue ship for all people on the earth. Whoever adheres and observes it will be saved in the worldly life and the Hereafter and when he is affected by misfortunes such as disasters or wars, he will be saved and the good end will be his in life and the Hereafter.

When the believers among the People of Nuh (peace be upon him) were afflicted with calamities, they were ordered to get on board of the ship and were saved due to their faith and their following of Prophet Nuh (peace be upon him).

The believers at all times should be like this. They have to be patient and firm in religion until they find relief from Allah. He (Exalted be He) says inSurah Fussilat, ﴾Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!﴿ ﴾"We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.﴿ ﴾"An entertainment from (Allâh), the Oft-Forgiving, Most Merciful."﴿ Allah (Exalted be He) also saysin Surah Al-Ahqaf , ﴾Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism, on them shall be no fear, nor shall they grieve.﴿ ﴾Such shall be the dwellers of Paradise, abiding therein (forever) - a reward for what they used to do.﴿

All Muslims, be there in Arabian Peninsula or

anywhere else, men or women, rulers or subjects, must fear Allah, be firm in religion and bring themselves to account in order to find out where the fault is. It is well-known that the sins may be the cause of afflictions, as Allah (Glorified and Exalted be He) also says: ﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴿

This catastrophe we suffer from is the result of our sins and heedlessness. We, therefore, have to return to Allah, judge our deeds and strive for Allah's cause. We also must avoid His prohibitions and recommend one another to the truth and patience so that Allah may make us victorious and protect us from the evil of ourselves and our enemies, as Allah (Glorified and Exalted be He) also says: ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you.﴿ Allah (Glorified and Exalted be He) also says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

He (may He be Praised) also says, ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ Allah (Glorified and Exalted be He) also says: ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿

Allah (Glorified and Exalted be He) also says: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which

one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).)

Those who have great faith, do good deeds and command one another to patience and truth are the winners in all times and places.

The remedy of this Fitnah, like all others, is to be steadfast on truth and to strive persistently using the possible means such as military option, diplomacy and other means allowed by Allah to resolve the problems and deter the oppressor and render the rights to their owners.

Moreover, there is nothing wrong with seeking help of the enemies who advocate the Muslims and are able to achieve victory when the latter fear to be defeated. The Prophet (peace be upon him), the best of creation, sought the help of Al-Mut`im ibn `Ady who was a Kafir (disbeliever) when Abu Talib the Prophet's uncle died. Al-Mut`im, who was a popular and powerful figure, offered protection to him. When Abu Talib died, the Prophet (peace be upon him) went to Al-Ta'if to call its people to Islam. He (peace be upon him) was not able to return Makkah fearing from the people of Makkah. He sought the protection of Al-Mut`im ibn `Ady, a pagan chief who

responded favorably and extended him the protection. When the Prophet (peace be upon him) needed a guide to show him the way to Madinah, he hired one of the pagans to guide him to Madinah because he was sure of the latter's honesty.

When the Prophet (peace be upon him) was in need of the Jews after the conquest of Khaybar, they were assigned to take care of the palms and the fields. They agreed that the harvest is to be divided in halves between them and the Muslims. That was because the Muslims were busy in Jihad. Although there is hostility between the Jews and Muslims, he (peace be upon him) assigned them to take care of the palms and fields of Khaybar when there was a need for that.

There is nothing wrong with seeking the help of the enemy when the latter is in favor of us against our enemies. We can benefit from an enemy until Allah helps us combat the other enemy and force him out of the country.

The case is clear for those who know the proofs of Shari`ah and the oppressor's state and acts of transgression and the great danger he may bring.

The Council of Senior Scholars, therefore, examined this event thoroughly and decided that there is no harm concerning the government seeking help of non-Muslim countries. The government did so out of necessity and to avoid the great danger threatening the country if this oppressor continued in his transgression and ruined the country. Moreover, there is a chance that he is supported by other people to persist in this falsehood.

The matter is dangerous and none but those whom Allah endowed with enlightened insight

can understand and know the real facts and properly estimate the oppressor's power. We ask Allah to make this power against him and destroy him and protect us from his evil and that of all enemies. We also ask Allah to appoint a pious man over Iraq who will rule according to Shari`ah and implement Allah's command. May Allah protect the Iraqis from the evil of this oppressing ruler who caused damage and torment for the Muslims and ignited this Fitnah and huge danger.

We ask Allah to deal with him with His justice and to eliminate him in order to relieve the Muslims from his Fitnah. We ask Allah to make the good consequence for the Muslims, return the oppressed to their countries, set right their affairs, implement Allah's command and to protect us and them from apparent and hidden Fitnahs.

I deemed it is imperative to explain this question in detail to show the truth and validity of the decision of the government concerning seeking help of the non-Muslim countries to fight this

oppressor. Many people were confused about this situation and the severity of the government's need to do so. They do not know the realty as it should be and the danger of this atheist; namely the Iraqi ruler Saddam Hussein.

Owing to their ignorance, they thought that this ruler was right

and had good reasons to carry out this invasion. They thought that he is a good Muslim who calls to Islam due to his lies and hypocrisy;

Some of these people may even be hired by the Iraqi ruler to tell lies, while the others are not aware of the reality and are confused.

This is the real situation where this oppressor transgressed and insisted on his transgression and did not comply with Allah's command. Allah (may He be Praised) ordered us to fight the transgressing party, even if they are believers until they comply with the Command of Allah. Consequently, it is better to fight and deter this party who are atheists and disbelievers and back the oppressed party using all means leading to achieving victory.

For six months, Muslims tried and asked this ruler to reconsider the matter and withdraw from Kuwait, but he rejected. War thus remains as the last resort. It was necessary to seek help from a party who is stronger than the oppressed party to unite with them and combat and force out this oppressor.

We ask Allah to eliminate him, spoil his evil plot, and strike him with the evil end; we ask Allah to protect the Muslims from his evil, grant them victory over the enemies and steadfastness and reform their affairs

for He is All-Hearer, Ever Near.

Everyone has to learn and benefit from this Fitnah in rectifying our affairs and being firm in obeying Allah and His Messenger. We must judge our deeds so that we follow the right way and avoid any other. Allah (may He be Praised) has afflicted people with calamities to learn a lesson, as Allah (Glorified and Exalted be He) says: ﴾it may be that you dislike a thing and Allâh brings through it a great deal of good.﴿ Allah (Glorified be He) also says: ﴾Jihâd (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.﴿

We ask Allah to make this war beneficial and make its consequences good.

We must not forget what happened to the Prophet (peace be upon him) and his Sahabah, the best people, on the Day of Al-Ahzab. The disbelieving confederates numbered around ten thousand fighters gathered from everywhere and lay siege around Madinah. The hypocrites then said, ﴾"Allâh and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!"﴿ Allah (may He be Praised) mentioned them inSurah Al-Ahzabin His saying,

﴾And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!"﴿ Allah granted His Prophet the victory and inflicted a heavy blow on the Confederates. As a result, tents were blown out, cooking vessels overthrown and the fighters became homeless. After this difficulty, the Prophet (peace be

upon him) and his Sahabah experienced, Allah supported him and the Confederates returned home as losers.

Similarly, Allah supported the Muslims during the Battle of Uhud when the disbelievers gathered and invaded Madinah and the Sahabah were injured and killed by the disbelievers. However, Allah eventually made them victorious and made the calamity of evil on their enemies who returned Makkah disgraced. During this war, seventy men of Sahabah were killed and the Prophet and many men were wounded. The disbelievers did their best to kill the Prophet but Allah backed and protected him.

When Muslims wondered why such events took place, Allah (Exalted be He) said, ﴾(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great﴿ phrase 'twice as great' refers to the Muslims' victory on the Day of Badr. ﴾you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)."﴿

The Prophet (peace be upon him) and his Sahabah suffered defeat on the Day of Uhud because of the greed of the archers.

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The Prophet (peace be upon him) ordered the archers to watch the Al-Rumah mountain (Archers' mount) and not to leave it lest the enemy should enter through it. When the archers saw that the enemy was beaten and thought that the war ended, they left their stations and went to collect the war booty. The enemy came through this place and defeated the Muslims. The main cause of defeat was disobeying the Prophet's order. So, Allah revealed the following Ayah, ﴾And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission﴿ until His saying ﴾until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love.﴿ It refers to the archers who failed in their task because of their dispute and disobeying the Prophet's command. As a result, Allah (Exalted be He) gave the enemy power over them, He says, ﴾(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.﴿ Owing to the sins committed by some, the Prophet and his Sahabah were exposed to defeat, some were killed and others were wounded. How then about us?

Every Muslim all over the world is obliged to judge their deeds,

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strive themselves and examine their drawbacks to perform Tawbah. Allah (Exalted be He) says, ﴾O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow﴿

You should contemplate what you have kept for yourselves of deeds for the Hereafter. If these deeds are good, be grateful to Allah and ask Him to grant you steadfastness. If they are bad, you are to perform Tawbah and return to the truth.

Every believer is obliged to have Taqwa of Allah and hold themselves accountable all the time, especially at times of afflictions and diversities which we experience in the present. We should perform Tawbah and judge our deeds and strive ourselves for Allah's cause. Allah has given power to our enemy only because of our sins. We must resort to Allah in humility and ask Him to grant us victory over this enemy, to let him down and protect us from the evil of the enemies, our own selves and the Satan.

It is necessary to be beseech Allah humbly, as He (Glorified and Exalted be He) says: ﴾When Our Torment reached them, why then did they not humble themselves (believe with humility)?﴿ We should return to Allah humbly and ask Him to grant us success.

We should follow the Prophet's (peace be upon him) example when he asked Allah in the night of the battle of Badr to grant him victory. He, during Qiyam-ul-Layl (standing for optional Prayer at night), cried and supplicated to Allah to grant him victory until Al-Siddiq (may Allah be pleased with him) came to him when the Prophet's outer garment fell down saying "This is enough, Messenger of Allah. Allah will grant you victory and aid." This was the case with the Prophet (peace be upon him), the best creation and master of Adam's sons. Our situation, therefore, necessitates us to implore Allah earnestly. We are in dire need to perform Tawbah, cry out of fearing Allah, ask Him day and night to grant us victory.

Being heedless and sinful is a serious matter, so every sinful must perform Tawbah. Whoever commits any sin such as neglecting Salah, dealing with Riba, severing the ties with parents or kinships, backbiting or drinking intoxicants has to give up these sins and perform Tawbah from them.

Everyone, be they ordinary employees, presidents, kings or ministers, should judge their deeds and fear Allah.

They have to strive themselves earnestly and perform Tawbah from their misdeeds including negligence of their work; they should obey their managers only in what is good and reasonable and repent to Allah from their neglect and bad deeds.

These are the means that will lead to achieving victory and good outcomes. Everyone, be they rulers or subjects, have to be truthful, strive themselves and perform sincere Tawbah from all sins.

They must also implore Allah earnestly, ask Him to grant them victory and aid and to let down the enemy and spoil his evil plots. They must also take the physical means such as using weapons and troops and attaining power, as Allah (Glorified and Exalted be He) says: ﴾And make ready against them all you can of power﴿ Allah (Glorified and Exalted be He) also says: ﴾O you who believe! Take your precautions﴿ The believers must prepare themselves well - as much as they can - to fight the enemies, as Allah (Exalted be He) says, ﴾And make ready against them all you can of power﴿ This power includes providing the Muslims with weapons, soldiers, and good training. When Muslims are keen to do so, Allah protects them from the enemy's evil and grants them victory, as He (may He be Praised) says, ﴾How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient).﴿

He (may He be Praised) says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ Allah (Glorified and Exalted be He) also says: ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴿

Furthermore, every Muslim has to appeal to Allah repeating his Du`a' and ask Him for goodness of the worldly life and the Hereafter, as Allah (may He be Praised) says, ﴾Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ Allah

(Glorified and Exalted be He) also says:﴾ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴿ He (may He be Praised) also says: ﴾and ask Allâh of His Bounty﴿

It should be noted that the answer of the Du`a' must not be waited impatiently. It was authentically reported that the Prophet (peace be upon him) said, ﴾Your supplication is answered unless you go impatient saying, 'I supplicated but left deprived,' then fall to regret and give up supplication.﴿

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The believer should not give up making Du`a', even if the answer is delayed. Allah (may He be Praised) - due to His profound wisdom, may delay the answer so that man might comprehend why the answer of his Du`a' is delayed. Man starts to judge his deeds and strives to take the steps leading to accepting his Du`a'. Among these steps are performing a sincere Tawbah, caring about gaining lawfully, causing the heart to be attuned to Allah's commands during making Du`a', and the other things which result in beneficial outcomes.

If the Du`a' is answered immediately, these great benefits will be missed. Here is an example that shows what we mentioned above concerning delaying the answer of Du`a'. The Prophet Ya`qub (Jacob) (peace be upon him) supplicated Allah to bring back his son Yusuf (Joseph), but the answer of his supplication was delayed for long. Yusuf spent long years in jail. It should be noted that the answer may be delayed even if the one making Du`a' is a noble prophet like Ya`qub, son of Ishaq (Isaac), son of Ibrahim (peace be upon them).

It becomes evident that Allah has great wisdoms in delaying or hastening the answer of Du`a'. It is authentically reported that the Messenger (peace be upon him) said, ﴾Whenever a servant supplicates Allah with an invocation that does not contain a sin or severance of one's ties, Allah will give him one of three things: his supplication will be accepted in this life, his supplication may be saved for him in the Hereafter or he may be saved from similar kind of trouble. The Sahabah said: "Then we shall supplicate plentifully." He (peace be upon him) said: "Allah is more plentiful (in responding)."﴿ (Related by Imam Ahmad in his Musnad).

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To sum up, the Muslim is prescribed, when the answer of his Du`a' is delayed, to ponder why the answer is delayed, why Allah gave the enemy power over us, and why we are afflicted with such calamity.

All of us, individuals and governments, should judge our deeds and strive ourselves so that we know the drawbacks and sins and use the lawful remedy for them. The Prophet (peace be upon him) said that every disease has its remedy. The remedy of sins is performing Tawbah and obeying Allah's commands.

Everyone has to perform a sincere Tawbah to get rid of his sins. It should be noted that Allah is never unjust to His servants.

You may be unjust to yourself by committing the sins. The ruler of Iraq, Saddam Hussein was unjust to Saudi Arabia as he fired it with rockets. What did Saudi Arabia do with him? Saudi Arabia supported him in many ways against his enemy. Saddam himself mentioned the aid offered by it in his letter sent to the Custodian of the Two Sacred Mosques.

He mentioned some of the assistance yet concealed many others. We called upon him to withdraw

from Kuwait first and then we could discuss other problems.

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Kuwait and Saudi Arabia offered many favors to Saddam Hussein who was ungrateful to both of them. He fired rockets against KSA and concentrated his forces near its borders. He kicked out the Kuwaitis from their home. Is this the reward of doing favors? Allah (Glorified and Exalted be He) says: ﴿Is there any reward for good other than good?﴾ At the times of afflictions, Saudi Arabia, Kuwait and the Gulf states offered many aids and supported him as much as they could but he reacted ungratefully and aggressively. They called upon him to withdraw from Kuwait and to make negotiations between him and Kuwait concerning the problematic issues to solve them through peaceful means.

However, he urged his supporters to harm people in the other countries. Meanwhile, he - out of wickedness and hypocrisy - attacked the Jews in order to disunite the Arab alliance and remove the siege.

Why did he leave them for such long period and did not attack them before attacking Kuwait? He had to attack the Jews because they are the real enemies instead of attacking his neighbors and those who made favors to him.

However, his cunning, transgression and hypocrisy led him to

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attack the Jews at that time. His aim was to disperse the Arab alliance mobilized to fight him and consequently the siege laid to him would be lifted. His evil plot was of no avail.

We ask Allah to spoil his evil plots and respond to the Muslims' supplications against him as he is oppressor, cunning, deceiving and hypocrite. He spared no effort to cause aggression and transgression.

We ask Allah by His Most Beautiful Names and Honorable Attributes to destroy him, turn the calamity of evil against him, let down and destroy his oppressing supporters, grant those confused, about that case, guidance and insight. May Allah destroy the supporters of Saddam, make them perish, and send divine disasters against them. He is All-Generous and All-Gracious

We ask also Allah to make the Muslims and whoever backs them victorious over him and his allies so that, by Allah's Favor, this oppressor would be destroyed and forced out of Kuwait in humility.

We ask Allah to appoint a pious man over Iraq who will rule justly according to Shari`ah and implement Allah's command.

O brothers! Every Muslim all over the world is

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obliged to fear Allah, be firm on His religion, and strive themselves to do so. Meanwhile, we should ask Allah to grant the pious people, who were oppressed, rapid victory, and to suppress and destroy this aggressor, and send Divine forces against him. May Allah appoint a pious man over Iraq who will rule justly and according to Shari`ah and implement Allah's command for He (Glorified and Exalted be He) is the Most Generous, Most Gracious! There is neither might nor power except with Allah. May peace and blessings be upon His Messenger and our Prophet Muhammad ibn `Abdullah, his family, Companions and followers in righteousness until the Day of Judgment!

Questions and Answers after the lecture

Q 1: Some people question the advisory opinion of the senior scholars on seeking help from non-Muslims to defend Muslim lands and killing the ruler of Iraq, without having any strong evidence to support their views. What is your opinion on this matter?

A: We have explained this in the past and in many articles demonstrating that the Lord (Glorified and Exalted be He) made it clear in His Great Book that His believing servants are permitted to commit that which He has forbidden in times of necessity, as He

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(Glorified be He) says: ﴿while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴾ When He forbade eating dead animals, blood, the flesh of swine, or that which has been killed by strangling or a violent blow, and other forbidden matter, Allah finishes the Ayah (Qur'anic verse) saying: ﴿But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.﴾

It is intended that the State in this case was forced to be assisted by some Kafir (disbeliever/non-Muslim) states on this brutal oppressor; because his dangers were great and he had others who help him. If he had been victorious, then those helping him would have appeared and their evil would have been great. That is why the government of Saudi Arabia and the rest of the Gulf countries found that the powerful countries must face this wrongful and atheist oppressor to stop his evil and remove his oppression.

The senior scholars in the Kingdom of Saudi Arabia, after reflecting upon the issue and examining the case carefully, clarified that this is palatable, and the obligation is to use whatever means to remove harm and evil, and they cannot delay doing so, rather they must immediately implement what stops the harm inflicted on the Muslims, even if this means the aid and assistance of some of the Mushriks with respect to repelling aggression and injustice. They sought their help for this reason, not to take over the country; rather they came to repel their aggression and injustice and then return to their country. They are now investigating the placements used by the enemy, they did not deliberately kill innocent people, nor did they deliberately kill the

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the residents. They only want to kill oppressors, aggressors, and thwart their plan and eliminate their means and weapons for war.

But some of those who spread false news among people lie to them and say: "They surrounded Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah) and they did so and so wrongs, etc.. This is an act of promoting falsehood and confusing people due to hatred in the hearts of some people, and ignorance and lack of knowledge of some others, or because they are being paid by the ruler of Iraq to spread this falsehood and confuse the people.

The people are of different kinds; those who are ignorant of the facts and go with whatever is easier

for them, some of them are ignorant and do not know the Shari`ah (Islamic law) rulings, and some of them are rented from the tyrants of oppression to confuse people and cover up the truth. We seek help from Allah.

Q 2: Some authorities are guiding people to do certain things in order to avoid the dangers of toxic gases and harmful atmospheric gases. Is there any sin upon a Muslim who follows those instructions?

A: A Muslims is ordered to be cautious and follow the instructions that guard one from evil. Allah (Exalted be He) says:

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﴾O you who believe! Take your precautions﴿ If the Mu'min (believer) takes the appropriate beneficial means which will, by the Will of Allah, protect them from evil, then there is nothing wrong with doing so, such as using the masks which prevent inhalation of toxic gases, and other means of protection when needed. Also, one may carry a weapon in order to protect oneself from the attacks of an assailant, in the same way that one kills a snake or scorpion during Salah (Prayer) in order to prevent evil.

A person is ordered to take necessary precautions, as Allah (Exalted be He) says: ﴾And make ready against them all you can of power﴿ and: ﴾O you who believe! Take your precautions﴿ Also in the Ayah (Qur'anic verse) of Salat-ul-Khawf (Salah in times of fear), Allah orders Muslims to take arms. He (Exalted be He) says: ﴾When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them﴿

Q 3: It is known that there are non-Islamic armies that fight against the ruler of Iraq with us, is our fighting with them for the same reason considered Jihad (fighting/striving in the Cause of Allah)? And those of us who die, are they considered martyrs?

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A: A person fighting for this reason, if Allah helps him make his intention good and sincere while fighting to expel transgression and defend the Muslims, he is fighting in the cause of Allah, and he is a martyr if he is killed while doing so.

These armies are not under Kafir (disbeliever/non-Muslim) leadership; rather each army is under its own ruler; the Saudi Arabian army is under its leader Khalid ibn Sultan, who is under the higher leader of the Custodian of the Two Holy Mosques, and the Egyptian armies are under the leadership of the Egyptian leader, and the Syrian armies are under the Syrian leadership, the British armies are under the British leadership, and so on. However, agreement and organization are obtained, as a necessary matter, among them. Allah (Exalted be He) says: ﴾and do not dispute (with one another) lest you lose courage and your strength departs﴿ Therefore, the organization and co-operation between all is essential in order to succeed and escape failure lest the enemy should be encouraged [to worse aggression].

The Prophet (peace be upon him) was approached by a man who asked him, ﴾Messenger of Allah, what do you think if a man comes to me in order to appropriate my possession? He (the Prophet) said: Do not surrender your possession to him. He (the inquirer) said: If he fights me? He (the Prophet) remarked: Then, fight (with him). He (the inquirer) again said: What do you think if I am killed? He (the Prophet) observed: You would be a martyr. He (the inquirer) said: What do you think of him (Messenger of Allah) If I kill him. He (the Prophet) said: he would be in hellfire.﴿ Reported by Muslim in his Sahih (Authentic book of Hadith).

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If this is the case of a man, who is defending his own money, then what will be the case of someone who is defending his religion and defending his fellow Muslims? The Messenger of Allah (peace be upon him) says: ﴾"He who is killed in defense of his faith is a martyr; he who is killed in defense of his own life is a martyr; and he who is killed in defense of his family is a martyr; and he who is killed while defending his property is a martyr."﴿

O Muslim fighters in this war, if Allah perfects your intention and you fight for the religion of Islam and Muslim people; their money, belongings, land, lives, and honors to repel this atheist enemy, who disbelief is worse than the Jews and the Christians, and you fight to eliminate his transgression and his evil, it is a great affair. Jihad is of the most important obligations in this regards. He who fights with Saddam is promised hellfire, because he has helped him to transgress and sin. It is feared that he who agrees with his Ba`thist creed or makes lawful the killing of Muslims is also a kafir. He is considered to be his partner in transgression and sin. Indeed, his Kufr (disbelief) is submitted to some details; he is promised hellfire even if he was among the Muslims, because of his fighting with the transgressors against his Muslim brothers and wronged brothers.

As for a Muslim warrior who stands against oppressors, he is performing a great deed; if he is killed then he is a martyr and if he is captured or injured, then he will be rewarded. Either way, he will receive a great reward whether he is killed or not, that is, if Allah makes his intention sincere.

Q 4. Many people throw doubts about the fight against Saddam arguing that it is not considered Jihad (fighting/striving in the Cause of Allah), as it is for financial reasons and over oil and land; if the Muslims fought against the Jews, the allies would not stood by them against the Jews.

The Jews have wronged and transgressed on the lands of Muslims, as did the ruler of Iraq, may Allah destroy him. Their rights have not been restored to the people of the land since forty years ago. Could you please clarify this matter.

A: The Jews have committed another offence; they transgressed on the land of Palestine; it is Wajib (obligatory) upon the Muslims to perform jihad against them, until they expel them from the land of the Muslims, and until our Palestinian brothers are victorious over them, and they manage their own Islamic lands. There is no doubt that

this is an obligation on the Muslim countries, depending on their abilities. However, we must not confuse both matters; the lack of Jihad of the Islamic countries against the Jews in the present time is not a reason for Saddam to kill the Muslims in the Arabian Peninsula, in Kuwait, or any other land. It is also not permitted for any Muslim or the Islamic countries to assist him in doing so or to give him opportunity to sin or transgress. They should rather ban him and stop his sin to eliminate his transgression against the Muslims with all that they have of power, following the saying of Allah

(Exalted be He): ﴾And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world].﴿ Allah (Glorified be He) also says: ﴾And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh.﴿

If it is compulsory to fight against the believing rebellious party until it complies with the Command of Allah and stops its transgression, then fighting the Kafir (disbeliever/non-Muslim) rebellious party such as Saddam, his followers and their likes is worthier until they return to the truth and discontinue their transgression.

It is thus evident that case of the Jews is different and fighting them is an independent obligation. The sins of this transgressor against Kuwait is also a separate sin that must be

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stopped and fought against first to eliminate him.

The neglect of Muslims in Jihad with the Palestinians against the Jews should not be a reason for disgracing efforts of jihad against the enemy of Allah - Saddam, who is worse Kafir than the Jews and Christians, and more astray. He transgressed against a believing and secure people and intended to attack other countries in the Arab Gulf region. His bad intentions and evil is known and fighting against him is compulsory. When intentions are sincere and Divine guidance help are there to fight Saddam and his people and stop their aggression and save Kuwait from their evil doings, then they will- Allah Willing- be able to fight against the Jews and save Al-Quds from their hands, this is another kind of jihad and another obligation.

As it is an obligation upon the Muslims to fight the Kafirs, other than the Jews; if they are able to, until they enter the religion of Allah in crowds, or until they pay the Jizyah (poll tax required from non-Muslims living in an Islamic state) if it applies to them, as Allah (Glorified and Exalted be He) says: ﴾And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone).﴿ Allah (Glorified and Exalted be He) also says: ﴾Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴿ The Muslims should

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fight against all the Kafirs until all and every kind of worship be devoted to Allah, except for those who pay the Jizyah (poll tax required from non-Muslims living in an Islamic state). If Muslims are unable to do so, then one cannot blame them when they fight those who transgress against them only. Allah (Glorified be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

The Jews have transgressed against Palestine and therefore the Muslims have to fight with the Palestinians against the Jews, and the transgression of Saddam against Kuwait and making the armies go against Saudi Arabia, with a new sin from a stubborn and transgressing atheist, whose disbelief is worse than the Jews and the Christians- We seek refuge in Allah. Thus, it is compulsory to stop and fight him, because the Ba`thists and communists are worse disbelievers than the people of the book. We ask Allah to save the Muslims of all their evil doings.

Q 5: Is it obligatory on all Muslims to stand by the Kingdom and fight this oppressing aggressor?

A: That is what we believe. They have to fight against the Jews as much as possible and, likewise, they have to fight against Saddam as much as possible with greater reason. They have to stand by those who are on the truth against oppressors any time and everywhere. This is their collective duty as far as it is possible. Undoubtedly,

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doing so stands for supporting those who are oppressed and is a means of deterrence to the oppressor. Actually, Allah (Glorified and Exalted be He) commanded doing so. He (Glorified and Exalted be He) says: (And if two parties or groups among the believers fall to fighting) (the Ayah is cited above.) He (Glorified and Exalted be He) also says: (And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.) (The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.) Moreover, the Prophet (peace be upon him) commanded doing so in the Hadith that reads: ("Help your brother whether he is an oppressor or oppressed," A man said, "O Allah's Messenger! I will help him, if he is oppressed but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him.")

If a Muslim oppressor should be prevented from oppression, a disbelieving oppressor, with greater reason, should be prevented because of disbelief and oppression, which applies to the ruler of Iraq and other oppressing atheists.

Q 6: Is it permissible to curse the ruler of Iraq? Actually, some people claim that he may not be cursed so long as he admits the Two Testimonies of Faith. Is he decisively judged to be a disbeliever? What is the opinion of Your Eminence regarding those who judge him to be a disbeliever?

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A: He is a disbeliever, even if he utters the Two Testimonies of Faith and even if he offers Salah (Prayer) and observes Sawm (fast), unless he renounces atheistic Ba`thist principles. Thus, he has to declare his repentance to Allah from those principles and ideas. Actually, belief in Ba`thist principles is disbelief and error. Therefore, if he does not publicly renounce them, he is a disbeliever. By the same token, `Abdullah ibn Ubay is a disbeliever even though he offered Salah with the Prophet (peace be upon him) and uttered the Two Testimonies of Faith. Based on his disbelief and hypocrisy, his doing so did not benefit him, that he was, nevertheless, one of the most disbelieving people. Actually, adherents of blasphemous beliefs such as Ba`th party members, Communists and others who admit the Two Testimonies of Faith and offer Salah for worldly purposes are not free from disbelief for doing so. No doubt, doing so is hypocrisy whose severe punishment is well-known as Allah (Glorified and Exalted be He) says, ﴿Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.﴾ Saddam's claim to be a Muslim, a caller to Jihad or a believer avails him nothing and may not get him out of the scope of hypocrisy. Although he claims to be a Muslim, he may not be considered a true believer unless he publicly repents from his previous beliefs and puts repentance into practice. Allah (Exalted be He) says: ﴿Except those who repent and do righteous deeds, and openly declare (the truth which they concealed).﴾ Verbal repentance must be accompanied by practical reform and public announcement; otherwise,

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the claimer may not be truthful. If he sincerely and truthfully repents, he has to renounce Ba`th ideas, withdraw from Kuwait, give back the rights to the wronged people, and declare his repentance from Ba`th ideology whose principles are blasphemous and erroneous. Undoubtedly, all those who adhere to Ba`th have to repent to Allah, embrace Islam and hold fast to its principles by word and deed, inwardly and outwardly. They also have to adhere steadfastly to the religion of Allah, believe in Allah (Exalted be He) and His Messenger (peace be upon him) and in the Hereafter if they are to be truthful.

Outward appearance and hypocrisy avail nothing with Allah (Exalted be He) and the believers. Allah (Glorified and Exalted be He) says: ﴿Verily, the hypocrites will be in the lowest depth (grade) of the Fire﴾ He (Glorified and Exalted be He) also says: ﴿And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.﴾ ﴿They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!﴾ ﴿In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.﴾ ﴿And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."﴾ ﴿Verily! They are the ones who make mischief, but

they perceive not.》《And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad صلى الله عليه وسلم, Al-Ansâr and Al-Muhajirûn) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.》

This is how to judge Saddam and his likes who declare they are Muslims out of hypocrisy and deception while he inflicts the severest forms of aggression and oppression and firmly embraces his atheistic Ba`thist ideology.

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Q 7: Does working as volunteers in cooperation with security men fall under the category of guarding the borders of Islam?

A: Working as volunteers against corruption with security men is a form of striving in the Cause of Allah for those who have good and sincere intention. It is a form of Ribat i.e. guarding the borders of Islam, which is Jihad (fighting/striving in the Cause of Allah). Ribat is to guard the borders against hostile attacks and if enemies are inside the society, Muslims have to cooperate with security men against such enemies who may be inside. By doing so, Muslims might receive the reward of those who guard the borders of Islam for protecting the country against internal enemies.

Likewise, cooperation with the members of the Society for the Promotion of Virtue falls under Jihad in the Cause of Allah on the part of those who do so out of valid intention. Allah (may He be Praised) says: ﴾As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."﴿

Moreover, the Prophet (peace be upon him) said: ﴾Never a Prophet had been sent before me by Allah to his nation but he had among his people (his) disciples and companions who followed his ways and obeyed his command. Then, there came after them their successors who said whatever they did not practice, and practiced whatever they

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were not commanded to do. He who strives against them with his hand is a believer: he who strives against them with his tongue is a believer, and he who strives against them with his heart is a believer and beyond that there is no faith even to the extent of a mustard seed.﴿ (Related by Imam Muslim in his Sahih on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him).)

Q 8: Some doctors and oil company workers ask whether they would be considered Shuhada' (martyrs) if murdered by the rockets lunched at the command of the Iraqi ruler?

A: They would be counted as Shuhada' if they are Muslims; whether they were killed by rockets or any other weapons. The same ruling of martyrdom applies to their case and to any Muslim who is unjustly killed in any place. This is based on the Hadith in which the Prophet (peace be upon him) stated: ("Whoever is killed while defending his religion is a martyr; whoever is killed while defending his property is a martyr; whoever is killed while defending his life is a martyr; and whoever is killed while defending his family is a martyr.") It is authentically narrated in the Sahih (Authentic Book of Hadith) of Muslim that a man once came to the Prophet (peace be upon him) and said:

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(O Messenger of Allah, what should I do if a man comes to seize my property?" He said: "Do not give him your property." The man inquired: "What if he fights me?" The Prophet replied: "Fight him back." The man again inquired: "What if he kills me?" The Prophet replied: "Then, you are a martyr." The man further inquired: "What if I kill him?" The Prophet replied: "He will be thrown in Hell-Fire.")

This is a noble Hadith which indicates that any Muslim who is unjustly murdered will be counted as martyr. All praise is due to Allah for granting them such a noble rank.

Q 14: We would like Your Eminence to tell us about the battle of Al-Khandaq (The Trench). Does it bear resemblance to the present situation?

A 14: The Battle of Al-Khandaq (The Trench) was a great trial with which Allah tried Muslims, set the argument against the Kafirs (disbelievers), and gave His Messenger (peace be upon him) and the believers victory. The Confederates of the Kafirs gathered and invaded Madinah, so it is also called the battle of Al-Ahzab (Confederates). The Messenger

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(peace be upon him) dug a trench around Madinah after the recommendation of Salman Al-Farisy (may Allah be pleased with him). Al-Khandaq (The Trench) was between him and the enemies and Allah made it of much benefit. The Kafirs set Madinah under siege for a month. In this battle, Allah sent down His Saying (Glorified and Exalted be He): ﴿O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzâb (the Confederates)]. And Allâh is Ever All-Seer of what you do.﴾ ﴿When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh.﴾ ﴿There, the believers were tried and shaken with a mighty shaking.﴾ ﴿And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!"﴾

Thus, hypocrisy appeared and the Mushriks (ones who associate others with Allah in His Divinity or worship) rallied to fight the Messenger of Allah (peace be upon him). It is called the battle of the Confederates because Quraysh rallied many confederates from Ghatafan and outside Ghatafan and from Al-Ahabish (a tribe) to the extent that the historians reported that their number was ten thousand who marched towards Madinah to eradicate the Prophet (peace be upon him) and his Companions. However, they were disappointed and returned despised, praise be to Allah, as Allah sent against them troops of angels, which they did not see and a wind that shook and dispersed them.

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The Muslims suffered severe diversity when hypocrisy appeared and the hypocrites said: ﴿"Allâh and His Messenger (صلى ا لله عليه وسلم) promised us nothing but delusion!"﴾ They meant that Allah promised them a hollow victory.

This was the belief of the Kafirs and hypocrites, may Allah save us from their evil. The battle of Al-Khandaq (The Trench) is by no means similar to the current incidents; it is much more grave and severer for those who invaded Kuwait. As for the disaster of Kuwait, it is severer, for they were driven out of their home, deprived of their properties and killed. May Allah avenge those who oppressed them and afflict them with misfortunes! He is All-Hearer, Ever Near.

Q 15: I am seriously committed to the idea of going for Jihad (fighting in the Cause of Allah). I became very angry at my mother's refusal to grant me permission to go for Jihad. I cannot stand to remain away from Jihad.

Dear Sheikh: My lifetime wish is to fight and die in the Cause of Allah, but my mother disagrees with this. Guide me to the best course of action to follow. May Allah reward you!

A: Serving your mother is another great form of Jihad. So, you must keep her in your care and treat her

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with kindness. You are only expected to hasten to Jihad when the Muslim ruler issues the order. This is based on the Hadith in which the Prophet (peace be upon him) stated: ﴾Whenever you are called (for Jihad), you should go immediately.﴿

Since the Muslim ruler has not declared Jihad, you must devote yourself to serving your mother, ﴾O Messenger of Allah, what is the best act? He said: To believe in Allah and His Messenger. It was said: What is next? He said: Being dutiful to one's parents. It was said: what is next? He said: Jihad for the sake of Allah.﴿ (Agreed upon by Al-Bukhari and Muslim). In this Hadith, dutifulness to one's parents is given priority over Jihad.

A man came to the Prophet (peace be upon him) asking his permission to participate in Jihad with him. The man said: ﴾"O Messenger of Allah, I would like to go for Jihad with you?" At this the Prophet (peace be upon him) inquired: 'Are your parents alive?'. The man replied in the affirmative. The Prophet (peace be upon him) then remarked: 'Continue to serve them for this is also Jihad."﴿ (Agreed upon by Al-Bukhari and Muslim).

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In another Hadith, the Prophet (peace be upon him) stated: ﴾Go back and seek their permission. If they grant you permission, only then should you take part in Jihad; otherwise continue serving them.﴿ You must treat your mother with kindness and mercy so that she may give you permission to go for Jihad. This applies to the case of asking permission to go for Jihad in the absence of the Muslim ruler's command to participate in it. If your own country is attacked, you are obligated to defend yourself and your Muslim brothers. There is neither might nor power except with Allah! If the Muslim ruler commands you to go for Jihad, you will be obliged to obey his command even if your mother happens to be dissatisfied with that. Allah (Exalted be He) states: ﴾O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. Jihâd) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.﴿ ﴾If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things.﴿

The Prophet (peace be upon him) stated: ﴾Whenever you are called (for Jihad), you should go immediately.﴿ (Agreed upon by Al-Bukhari and Muslim). May Allah guide us all to that which is loving and pleasing to him.

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48- Ruling on seeking the help of Kafirs in fighting other Kafirs

Praise be to Allah. May peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow them in righteousness until the Day of Resurrection.

Scholars hold two different views with regard to the ruling on seeking the help of Kafirs (disbelievers/non-Muslims) to fight other Kafirs :

The first group holds that it is prohibited to seek the help of Kafirs to fight other Kafirs. They base their argument on the following:

It was related by Muslim in his Sahih (book of Hadith) on the authority of `Aishah (may Allah be pleased with her) that ﴾The Messenger of Allah (peace be upon him) set out for Badr. When he reached Harrat-ul-Wabarah (a place four miles from Medina), a Mushrik (one who associates others with Allah in His Divinity or worship) who was known for his valor and courage met him. The Companions of the Messenger of Allah (peace be upon him) were pleased to see him. He said: I have come so that I may follow you and get a share from the booty. The Messenger of Allah (peace be upon him) said to him: Do you believe in Allah and His Messenger? He said: No. The Messenger of Allah (peace be upon him) said: Go back, I will not seek the help of a Mushrik. He went on until we reached Shajara, where the man met him again. He asked him the same question and the man gave him the same answer. He said: Go back. I will not seek the help of a Mushrik. The man returned and overtook him at Baida'. He asked him the same question once again: Do you believe in Allah and His Messenger? The man said: Yes. The Messenger of Allah (peace be upon him) said to him: Then come along with us.﴿ [End of quote]

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They also base their argument on the Hadith reported by Al-Hakim in his Sahih (book of Hadith) from Yazid ibn Harun from Mustalim ibn Sa`id Al-Wasity from Khubayb ibn `Abdul-Rahman ibn Khubayb from his father on the authority of his grandfather Khubayb ibn Yasaf who said: ﴾A man from my tribe and I came to the Messenger of Allah (peace be upon him). I told him: O Messenger of Allah! We feel ashamed that our people will fight in a battle and we will not take part with them. The Prophet (peace be upon him) asked: Embrace Islam! We replied: No. He (peace be upon him) said: We do not seek the help of the Mushriks. Khubayb ibn Yasaf said: Thus, we embraced Islam and participated with them.﴿ Al-Hakim said: The Isnad (chain of narration) of this Hadith is Sahih (authentic) but Al-Bukhari and Muslim did not report it. Khubayb is a well-known Sahaby (Companion of the Prophet). [End of quote]. This Hadith was also mentioned by Al-Hafizh Al-Zayla`y in his book entitled, "Nasb Al-Rayah" (p. 423.) He said: This Hadith was reported by Ahmad, Ibn Abu Shaybah, and Ishaq ibn Rahaway in their Musnads (Hadith compilations) and Al-Tabarany recorded it in his book, "Al-Mu`jam" on the authority of Ibn Abu Shaybah. The author of Al-Tanqih said: Mustalim is trustworthy and Khubayb ibn `Abdul-Rahman is a reliable narrator. Allah knows best.

Al-Zayla`y reported another Hadith which was recorded by Ishaq ibn Rahawayh in his Musnad: It was reported by Al-Fadl ibn Musa from Muhammad ibn `Amr ibn `Alqamah from Sa`id ibn Al-Mundhir on

the authority of Abu Hamid Al-Sa`idy who said: (When the Messenger of Allah (peace be upon him) went out on the day of Uhud and passed Thaniyyat-ul-Wada`,

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he looked behind him and there appeared a squadron. He (peace be upon him) inquired: Who are they? It was said: This is `Abdullah ibn Ubay ibn Salul and his Jewish allies; they are the tribe of `Abdullah ibn Salam. The Prophet (peace be upon him) asked: Have they embraced Islam? They said: No, they still hold to their religion. The Prophet (peace be upon him) replied: Tell them to go back. Verily, we do not seek the help of the Mushriks against other Mushriks.) [End of quote].

This Hadith was also recorded by Al-Waqidy in his book entitled, "Al-Maghazy" with this wording: (The Prophet (peace be upon him) inquired: Who are they? It was said: O Messenger of Allah! They are the Jewish fellows of Ibn Ubay. The Prophet (peace be upon him) said: We do not seek the assistance of the Mushriks in fighting against other Mushriks.) [End of quote]

Al-Hazimy stated in, "Al-Nasikh wal-Mansukh": Scholars hold different opinions with regard to this matter. A group agrees on the prohibition of seeking the help of the Mushriks, such as Ahmad; they adhere to the Hadith of `Aishah which was previously mentioned. They state that the other Hadiths which contradict this Hadith are not as authentic as this one. Therefore, the claim that this Hadith was abrogated is disqualified. Another group holds the view that it is permissible for a Muslim leader to permit the Mushriks to fight with them on two conditions:

First, Muslims are few in number and so need help from the Mushriks.

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Second, the Mushriks are trusted with the affairs of the Muslims. Then he quoted Al-Shafi`y as saying: Malik reported that the Prophet (peace be upon him) refused to seek the help of the Mushriks in the Battle of Badr. However, in the Battle of Khaybar, years after the Battle of Badr, the Prophet (peace be upon him) sought the help of the Jews from Banu Qaynuqa`. Again, in the Battle of Hunayn, which took place in 8 A.H., he sought the help of Safwan ibn Umayyah who was a Mushrik at that time. So if the Hadith narrated by Malik indicates that the Prophet (peace be upon him) was free to choose between seeking the help of the Mushriks or refusing their help, and that he would even refuse to seek the help of a Muslim if he doubts him, then the two Hadiths will not conflict with each other. If, however, it [the Hadith narrated by Malik] indicates that the Prophet (peace be upon him) refused the man's desire to participate with them in the battle because the latter was a Mushrik, the answer will be that this Hadith was abrogated by the other Hadith which showed that he sought their help afterwards. It is permissible to seek the help of Mushriks to fight against other Mushriks, if they are willing to help. It is permissible to give them a little but not a share of the booty as it was not authentically reported that the Prophet (peace be upon him) gave them a share. Al-Shafi`y said: He (peace be upon him) might have refused to let the Mushrik participate in the Battle of Badr, hoping that he would embrace Islam. It is permissible for the Muslim leader to turn down a Mushrik or to give him permission. [End of quote]. The opinion of Al-Shafi`y is quoted by Al-Bayhaqy. [End of quote]

Al-Nawawy (may Allah be merciful with him) stated in his book, "Sharh Sahih Muslim", (vol.12, pp.198-199): The Hadith narrated on the authority of `Aishah (may Allah be pleased with her) states that

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the Prophet (peace be upon him) set out to Badr, and when he reached Harrat Al-Wabarah which is

four miles from Madinah, he (peace be upon him) said: ﴾Go back, I will not seek the help of a Mushrik.﴿ According to another Hadith, the Prophet (peace be upon him) sought the help of Safwan ibn Umayyah before the latter embraced Islam; so a group of scholars base their argument on the first Hadith in general, while Al-Shafi`y and other scholars maintain that it is permissible to seek help from Kafirs, if they offer good advice to Muslims and when it is necessary; otherwise, it is Makruh (reprehensible). The two Hadith imply these two cases. However, if a disbeliver is given permission to participate, he is to be given a little of the booty but should not receive a share of the booty. Allah knows best. [End of quote]

Al-Wazir ibn Hubayrah stated in his book, "Al-Ifsah `an Ma`any Al-Sihah" (vol. 2, p. 281): Scholars hold different views with regard to seeking the help of or helping the Mushriks to fight against their enemies. Malik and Ahmad maintained that it is not permissible to seek the help of or help the Mushriks at all. However, Malik added that it is permissible to do so if they are in the service of the Muslims. Abu Hanifah maintained that it is absolutely permissible to seek their help or help them if they are under Islamic rule; otherwise,

it is Makruh to use them. Al-Shafi`y said that it is permissible to seek the help of Mushriks subject to two conditions: First, the Muslims are few in number while the Mushriks are great in number. Second, the Mushriks hold good opinions about Islam and are inclined to it. There is no harm in taking their advice but they should not receive a share of the booty. However, Ahmad in one of his two narrations said that it is permissible to give them a share of the booty. Al-Shafi`y said: If they were hired, they should be paid from money, which has no specific owner. He also said that they should be given a little from the spoils. Al-Wazir said: I see that this case is the same as those of Jizyah (poll tax required from non-Muslims living in an Islamic state) and Kharaj (tax on agricultural land). [End of quote]

The second group holds the view that it is permissible to seek help from the Mushriks when fighting against other Mushriks, if there is need or necessity. They base their argument on a number of proofs among which is Allah's (Exalted be He) saying in Surah Al-An`am: ﴾while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴿ They also base their argument on what Al-Hazimy quoted from Al-Shafi`y (may Allah be merciful with him) which was previously mentioned as supporting evidence by the first group. Al-Hazimy (may Allah be merciful with him) quoted that a group of scholars permitted seeking the help of Mushriks on two conditions:

First, Muslims are few in number and so need help from the Mushriks.

Second, the Mushriks are trusted with the affairs of Muslims. We have previously stated what Al-Nawawy quoted from Al-Shafi`y that he permitted seeking help from the Mushriks provided that the two conditions are fulfilled; otherwise, it will be Makruh. The opinion of Al-Shafi`y was also transmitted by Al-Wazir ibn Hubayrah as previously mentioned.

Those who are of the opinion that seeking the help of the Mushriks is permissible cited as evidence the Hadith which was reported by Ahmad and Abu Dawud on the authority of Dhu Makhmar who said that he ﴾heard the Messenger of Allah (peace be upon him) saying: You will make a peace-treaty with the Romans and together you will invade an enemy beyond Rome. You will be victorious and take much booty...﴿ The fact that the Prophet (peace be upon him) did not dispraise them [those who sought the help of the Romans and fought with them] was considered approval of what they will do. This Hadith shows that this matter is permissible when necessary as mentioned above.

In "Al-Muharar Fi Al-Fiqh" (vol. 2, p. 171), Al-Majd ibn Taymiyyah said: It is not permissible to seek

the help of the Mushriks unless it is necessary. If the Muslim army will increase in strength by joining the Mushrik army and they will both form a powerful front against the enemy, and they [the Mushriks] hold good opinions about Islam, this will be permissible; otherwise it is not. [End of quote]

In Al-Muqni` (vol. 1, p. 492), Al-Muwaffaq stated: It is not permissible to seek the help of the Mushriks except when necessary.

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In "Al-Mughny" (vol. 8, pp. 414-415), he said: It is not permissible to seek the help of the Mushriks. Ibn Al-Mundhir, Al-Jawzajany, and a group of scholars held the same opinion. Ahmad recorded a Hadith which indicates the permissibility of seeking their help. Al-Khiraqy is of the opinion that it is permissible to seek their help when necessary. This is also the opinion of Al-Shafi`y on account of the Hadith which was narrated above by Al-Zuhry concerning Safwan ibn Umayyah. The Mushrik whose help is sought must have a good opinion with regard to the Muslims; otherwise, it is not permissible to seek their help. Since the help of an untrustworthy Muslim, like one who weakens the morale of the Muslims and spreads rumors to dishearten them, is forbidden to be sought, the help of the Kafir is also forbidden in this case.

The supporting evidence quoted by the first group is the Hadith reported on the authority of `Aishah (may Allah be pleased with her), who said: ﴾The Messenger of Allah (peace be upon him) set out for Badr. When he reached Harrat-ul-Wabarah (a place four miles from Madinah), a Mushrik who was known for his valor and courage met him. The Companions of the Messenger of Allah (peace be upon him) were pleased to see him. He said: I have come so that I may follow you and get a share of the booty. The Messenger of Allah (peace be upon him) said to him: Do you believe in Allah and His Messenger? He said: No. The Messenger of Allah (peace be upon him) said: Go back, I will not seek the help of a Mushrik. He went on until we reached Shajara, where the man met him again. He asked him the same question again and the man gave him the same answer. He said: Go back. I will not seek the help of a Mushrik. The man returned and overtook him at Baida'. He asked him as he had asked previously: Do you believe in Allah and His Messenger? The man said: Yes. The Messenger of Allah (peace be upon him) said to him:

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Then come along with us.﴿ (Agreed upon by Al-Bukhari and Muslim and related by Al-Jawzajany)

It is recorded by Imam Ahmad ﴾on the authority of `Abdul-Rahman ibn Khubayb who said: A man from my tribe and I came to the Messenger of Allah (peace be upon him). I told him: O Messenger of Allah! We feel ashamed that our people will fight in a battle and we will not take part with them. The Prophet (peace be upon them) asked: Embrace Islam! We replied: No. He (peace be upon him) said: We do not seek the help of the Mushriks.﴿ It is not safe to have a Mushrik in the Muslim army, for he might dishearten the Muslims and spread rumors. Ibn Al-Mundhir stated that it is not affirmed that the Prophet (peace be upon him) sought their help. [End of quote]

After quoting the Hadith related to the permissibility and impermissibility of seeking help from the Mushriks, Al-Hafizh said in his book, "Al-Talkhis": It is possible to reconcile between the Hadith of `Aishah and the report concerning Safwan ibn Umayyah, and the Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) reported by Al-Zuhry through the following ways: First, which was transmitted by Al-Bayhaqy from Al-Shafi`y, the Prophet (peace be upon him) felt that the man would embrace Islam so he sent him back hoping that he would accept Islam and he was correct. However, this view is questionable, bearing in mind that the wording of the Hadith indicates generality, because of using the indefinite form in the context of negation.

Second, it might mean that the matter should be referred to the Imam (ruler); however, this view is also questionable. Third, it might also mean that seeking the help of Mushriks was initially prohibited but this prohibition was later lifted by a Rukhsah (concession); this opinion is more likely to be correct, and it was adopted by Al-Shafi`y.

In "Al-Furu`" (vol. 6, pp. 205), Al-Hafizh said: It is Makruh to seek the help of the Kafirs, unless it is necessary while a group of scholars said, unless there is a need to do so. Al-Hafizh holds that this is permissible if the Kafirs hold a good opinion about the Muslims. He added in Al-Muharir, "When his power depends on the enemy."

Al-San`any (may Allah be pleased with him) said in his book "Subul Al-Salam" (vol. 4, pp. 49-50) in his explanation of the Hadith narrated by `Aishah (may Allah be pleased with her), ﴾Go back, I will not seek the help of a Mushrik.﴿ : This Hadith is supporting evidence for those who maintain that it is not permissible to seek the help of a Mushrik in fighting, which is the view of a group of scholars. However, Al-Hadwiyyah, Abu Hanifah and his followers believe that this matter is permissible because the Prophet (peace be upon him) sought the help of Safwan ibn Umayyah in the Battle of Hunayn, and he also sought the help of the Jews of Banu Qaynuqa` and gave them a little of the booty. This was related by Abu Dawud in Al-Marasil (Book of Hadiths Mursal), and Al-Tirmidhy on the authority of Al-Zuhry as a Hadith Mursal. However, the Hadiths reported in the from of Mursal, which are narrated by Al-Zuhry are Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). Al-Dhahaby said: Because he used to make mistakes, the Hadith which he narrates contain doubtful matters and

Tadlis (misrepresentation resulting from a Hadith narrator who provides misleading information about his shaykh or the chain of narration). Al-Bayhaqy recorded on the authority of Abu Hamid Al-Sa`idy that the Prophet (peace be upon him) sent the Mushriks back. The compiler said: The different narrations can be reconciled by the assumption that the Prophet (peace be upon him) sent back the Mushrik during the Battle of Badr because he (peace be upon him) felt that he would embrace Islam; so he sent him back hoping that he would accept Islam and he was correct. It might also mean that seeking the help of Mushriks was prohibited but the Prophet (peace be upon him) was given Rukhsah and this opinion is the closest view. He (peace be upon him) sought the help of Mushriks in the Battle of Hunayn in return for a share of the booty. Al-Hadwiyyah stipulated that the Imam should have with him a group of Muslims who can manage the matter. It is reported in "Sharh Muslim" that Al-Shafi`y said: If the Mushrik holds a good opinion about Muslims and they need his help, it is permissible to do so; otherwise, it is Makruh. According to Ijma` (consensus of scholars), it is permissible to seek the help of the hypocrites for the Prophet (peace be upon him) sought the help of `Abdullah ibn Ubay and his people. These are the opinions of the scholars that we could collect on this question. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The best Jihad

of our time is fighting the ruler of Iraq

His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance, said that one of the best forms of Jihad (fighting in the Cause of Allah) nowadays is fighting the ruler of Iraq, for his injustice and aggression against Kuwait. He shed the blood of its people, took their money as booty, raped them and threatened the neighboring Gulf countries.

His Eminence stressed that it is a serious attack and a grave crime for which he should be fought by Muslims.

Through Al-Da`wah Magazine, His Eminence, Shaykh Ibn Baz advised Muslims in general, and the inhabitants of the Gulf countries in particular, to fight this oppressor collectively.

He also advised those who help the ruler of Iraq to fear Allah (Exalted be He), perform Tawbah (repentance to Allah), and support Al-Haqq (the Truth) wherever it might be, as it has the priority to be followed and supported.

The following is the speech of His Eminence:

All praise be to Allah, and peace and blessings be upon our Prophet Muhammad, his family and Companions.

Proofs from Shari`ah (Islamic law) indicate the merits of Jihad and that it is one of the best means to draw closer to Allah and is the topmost part of Islam. The Prophet (peace be upon him) said: ﴾The peak of the matter is Islam; the pillar is Salah (Prayer); and its topmost part is Jihad.﴿

Allah (Exalted be He) asks us to perform Jihad in many instances in the Ever-Glorious Qur'an; He praised those who perform it and promised them much goodness. He (Glorified be He) says: ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴿

And: ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴿ ﴾(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴿ ﴾And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴿

And: ﴾Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.﴿

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There are many Ayahs (Qur'anic verses) that stress this meaning. In a Sahih (authentic) Hadith, the Prophet (peace be upon him) said: ﴾Use your property, yourselves and your tongues in striving against the Mushriks (those who associate others with Allah in His Divinity or worship).﴿ He (peace be upon him) said: ﴾A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it.﴿

Jihad is very important and has great merits. A Mujahid (one fighting in the Cause of Allah) is promised by Allah (Exalted be He) to be forgiven, to be admitted to the Jannah (Paradise) and to attain victory and a near conquest. This pleases every Mu'min (believer).

Allah (Exalted be He) supports His Religion, whether by Jihad or any other means where He says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ And:

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﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿

When the Prophet (peace be upon him) was asked about a man fighting out of courage, zeal, or Riya' (showing-off), he (peace be upon him) said: ﴾A person who fights so that Allah's Word (Islam) would be superior, is the one who is fighting in the Cause of Allah.﴿

He (peace be upon him) also said: ﴾A person who is killed while defending his property is a martyr; a person who is killed while defending his own life is a martyr; and a person who is killed while defending his family is a martyr.﴿

﴾A man came to him and said, O Messenger of Allah! What shall I do if a man comes to seize my money?" He said, "Do not give him your money." The man said, "What if he fights with me?" He said, "Fight him back." The man said, "What if he kills me?" He said, "You will be a martyr." The man said, "What if I kill him?" He said, "He will be in Hellfire."﴿ (Related by Muslim in his Sahih Book of Hadith)

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There are many Ayahs and Hadiths about the merits of Jihad and the great reward of Mujahids. In the present time, one of the best forms of Jihad is fighting the ruler of Iraq, because of his aggression against Kuwait, shedding blood, usurping money, raping people and threatening the neighboring Gulf countries.

Undoubtedly, this is grave injustice and a serious crime for which he should be fought by Muslims.

Those who fight him with a pure intention will be greatly rewarded; if they are killed, they will be martyrs, as they will be killed while supporting the oppressed and protecting the Muslims from the evil of the ruler of Iraq. Those who are killed while supporting the ruler of Iraq will be thrown into the Fire, as they helped the oppressors and fought for the sake of injustice.

I advise all Muslims in general and the Gulf countries in particular to fight this oppressor collectively. It is a great form of Jihad. Those who perform it are promised a great reward and good consequences.

My advice to those who support the ruler of Iraq is to fear Allah (Exalted be He), perform Tawbah, and support Al-Haqq wherever it may be, as it is a priority to follow it.

It is authentically reported that the Messenger of Allah (peace be upon him) said:

("Help your brothers whether they are oppressors or oppressed." A man said, "O Messenger of Allah! I can help him if he is oppressed, but if he is an oppressor, how can I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing others, for that is how to help him.")

This man oppressed people, attacked Kuwait and threatened his neighboring countries, in addition to being an atheist. Thus, he is both an atheist and an oppressor, and if he had been a true Muslim, he should have been fought until he gave back the rights to their owners, according to Allah's (Exalted be He) Saying: (And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable.)

However, he did not comply with Allah's (Exalted be He) Orders and he still has to return the rights to their owners. Thus, he should be fought until he does so. This is if he had been a true Muslim. What if he is known to be an atheist?

Thus, he should be fought until he gives back the rights to the people he wronged and withdraws his army from Kuwait unconditionally. The Tawbah of an oppressor is not accepted until he rights the wrongs he did to people and return the rights to their owners.

May Allah set right the affairs of all Muslims, support them against their enemies, help them fight this oppressive tyrant, defeat him and disperse his unity, and afflict him with a disgraceful torment! He (Glorified and Exalted be He) is the Most Generous One.

May Allah's Blessings and Peace be upon His Slave and Messenger, his family, Companions and those who follow him in piety and righteousness.

His Eminence, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz answered a number of questions, in which he clarified that it is prescribed for Muslims to supplicate Allah (Exalted be He) to grant success and victory for the Mujahids and defeat the enemies, to recite Qunut (supplication recited while standing after bowing in the last unit of Prayer) at the time of catastrophes that Allah (Exalted be He) may defeat them, destroy their unity, help Muslims against them, return the rights of the oppressed to them, let down the oppressors and turn their evil plots against them.

His Eminence also said in answer to a question about the Qunut of catastrophes that it is a stressed Sunnah (supererogatory act of worship following the example of the Prophet) in every Salah (Prayer). It means supplicating Allah (Exalted be He) against the oppressors, may Allah disgrace,

dishonor, and defeat them, destroy their unity and grant victory to the Muslims over them.

He also answered a question about blood donations saying that it is permissible for Muslims to donate blood to their fellow Muslims, who are wounded and need it, provided that

it does not harm the donor according to the advice of specialized doctors.

In his reply to the question about the duty of a Muslim in such circumstances, His Eminence said: A Muslim should trust in Allah and believe that He (Glorified be He) is the One Who supports His Servants; and He is the One Who grants victory, gives, prevents, harms and benefits people. He (Glorified be He) says: ﴾and (as for) the believers, it was incumbent upon Us to help (them).﴿ And: ﴾And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.﴿

He (Glorified and Exalted be He) also says in what was related by the Prophet (peace be upon him), ﴾I am near to the thought of My Servant as he thinks about Me and I am with him when he calls Me.﴿ The Prophet (peace be upon him) said, ﴾Let none of you die without expecting good from Allah.﴿

Allah (Glorified and Exalted be He) also says: ﴾and put your trust in Allâh if you are believers indeed.﴿ And: ﴾And whosoever puts his trust in Allâh, then He will suffice him.﴿

His Eminence Shaykh Ibn Baz clarified that the Muslims should have good expectations of Allah (Exalted be He), put their trust in Him, depend on Him, and believe that He is the One Who supports those who support Him, and that He is the One Who grants victory. He (Glorified and Exalted be He) says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ This is certainly besides making use of the material means.

He said, "Believers are asked to seek the means, such as weapons, precautions, soldiers and power that aid them in fighting their enemies. All this is necessary in addition to Tawakkul (putting one's trust in Allah) and having good expectations of Allah (Exalted be He), according to His saying: ﴾O you who believe! Take your precautions﴿ And: ﴾And make ready against them all you can of power﴿

His Eminence also indicated that Muslims should be prepared for their enemies and be on their guard, seeking the help of lawful means, and having trust in and relying on Allah (Exalted be He).

His Eminence also clarified that Tawakkul encompasses two things:

First, putting one's trust in and relying on Allah; believing that He is the Disposer of all affairs, the One Who brings harm, causes benefit and grants victory (Glorified and Exalted be He).

Second, using the legal and lawful means.

All this comes under Tawakkul.

Regarding what a Muslim should do in case of rumors, His Eminence said that a Muslim should only circulate authentic news, according to the saying of the Prophet (peace be upon him), ﴾It is a great falsehood for a person to relate everything they hear.﴿ If a person doubts the authenticity of a piece of news, they should say "It is said" or "It is claimed", without being absolutely certain. However, if they have seen or heard something, or have known it from a trustworthy source, there is no harm in saying it if it is for the public interest.

His Eminence added that we should be keen on the security of Muslims, urge them to have good expectations of Allah (Exalted be He), spread good news among them and ignore unpleasant ones, except in cases of necessity. This is according to the saying of the Prophet (peace be upon him), ﴿Give people good tidings and do not fill them with aversion; treat them with ease and do not be hard on them.﴾

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Jihad against the ruler of Iraq is obligatory upon

countries to save their fellow Muslims from oppression

Praise be to Allah Who makes it obligatory to fight in His cause and promises a successful outcome and decisive victory in return for this. I testify that there is no deity except Allah Alone Who has no partner and Who says in His Ever-Glorious Book: ﴿and (as for) the believers, it was incumbent upon Us to help (them).﴾ I testify that Muhammad is His Servant, Messenger and Khalil (beloved, close elect) who was the best of Mujahids, the sincerest struggler and the most truthful to His Servants. Peace be upon him, his good, and purified family and his honorable Companions who dedicated themselves to Allah (Exalted be He) and fought in His Cause until He made His Religion prevail by their efforts. He made the believers superior and the disbelievers inferior by them (may Allah be pleased with them, honored their final end and made us their followers in righteousness until the Day of Resurrection.) To proceed:

Jihad in the Cause of Allah is one of the best deeds and acts of obedience that draws a person closer to Allah (Exalted be He). Indeed, it is the best deed offered by pious people after doing the prescribed acts, because it results in granting victory for the believers, elevating the religion, suppressing the disbelievers and hypocrites,

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spreading the Islamic call among people, bringing people out of darkness into light and facilitating the spread of Islamic virtues and its just rulings among people as well as many other benefits and good returns for Muslims. There are many Hadith and Ayahs (Qur'anic verses) related to the virtue of Jihad and the Mujahids, that encourages and stimulates truthful Muslims to contribute in the way of Jihad and to have sincere intentions to fight the enemy of the Lord of the worlds. It is a collective obligation upon Muslims; if some people fulfill the tasks, the burden will be lifted from the others. Sometimes, it becomes an individual obligation, which no Muslim can ignore unless legally excused, like when the ruler calls for war or the enemy besieges an Islamic country.

There are many proofs in the Qur'an and the Sunnah on the merit of Jihad and the Mujahids, as Allah (Exalted be He) says: ﴿March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴾ ﴿Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allâh knows that they are liars.﴾ ﴿May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were

seen by you in a clear light, and you had known the liars?﴾ ﴿Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of Al-Muttaqûn (the pious - See V.2:2).﴾ ﴿It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihâd). So in their doubts they waver.﴾

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Hastening to Jihad

In these honorable Ayahs (Qur'anic verses), Allah commands His believing servants, old and young, to hasten to Jihad (fighting/striving in the Cause of Allah) and to fight with their properties and lives for the cause of Allah as this is better for them in the worldly life and in the Hereafter. Allah then explains the condition of the hypocrites and their reluctance to contribute to Jihad because of their malicious intention. This will bring forth their perish, as Allah (Glorified and Exalted be He) says: ﴾Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them﴿

Then, Allah lightly blames His Prophet (peace be upon him) for his permission for some men to remain behind and not to take part in Jihad, as He (may He be Praised) says: ﴾May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd)﴿ Allah (Glorified and Exalted be He) explains that denying them permission distinguishes the truthful from the liars and then He (Glorified and Exalted be He) says that a Muslim person who believes in Allah and the Day of Resurrection will not seek permission to be exempted from Jihad without a legal excuse, because he has a deep Iman (Faith) in Allah and the Day of Resurrection, which urges him to do Jihad and participate in it. Allah further mentions that those who

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want to be exempted from Jihad are those who lack Iman in Allah and doubt His religion. This should be the main incentive behind hastening to Jihad in the cause of Allah and warning against remaining behind. Allah (Exalted be He) says regarding the virtue of Mujahidin: ﴾Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.﴿

This noble Ayah includes great encouragement to Jihad in the cause of Allah (Glorified and Exalted be He) and that the true Mu'min (believer) would sacrifice it all, his live and property for the sake of Allah (Glorified and Exalted be He) who accepted that purchase and promised Jannah (Paradise) in return for this as believers kill and are killed in Allah's cause. Allah further proceeds with reminding that He (may He be Praised) mentioned the reward dedicated for Al-Mujahidin in the best and most noble Books He revealed; the Tawrah (Torah), the Injil (Gospel), and the Qur'an. Allah (may He be Praised) also explains that He is the Most truthful in His promises so that believers would rest assured with the bargain they have concluded whereby they contentedly and sincerely dedicate their lives and properties for the sake of making His word supreme in hope of the full reward of Allah in the worldly life and in the Hereafter. Allah then orders them to rejoice by that

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bargain which will not only ensure them the great reward and good end but also will make the truth and its people victorious, the disbelievers and hypocrites disgraced, and will pave the way to the spread of the Islamic religion throughout the globe. Allah (Glorified and Exalted be He) says: ﴿O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴾ ﴿That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴾ ﴿(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴾ ﴿And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴾

The great trade

These noble Ayahs clearly manifest that belief in Allah and His Messenger and fighting for the Cause of Allah are the great trade that saves from the terrible torment on the Day of Resurrection. Can anything be more encouraging to hastening to Jihad! It is known that believing in Allah and His Messenger implies the creed of Tawhid (belief in the Oneness of Allah/monotheism) of Allah and worshipping Him alone (may He be Praised)

and the performance of the religious obligations that Allah enjoins and giving up His prohibitions. Jihad for the Cause of Allah is therefore implied since it is one of the greatest and most important Islamic rituals and obligations. Yet, Allah mentions it individually for its great rank

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and encouraging believers to hasten to it for the great benefits and outcomes in relation to it. Allah (may He be Praised) then mentions the reward He dedicated for the Mujahids (those striving/fighting in the Cause of Allah) with regard to forgiveness of their sins and blessed dwelling in the Abode of Honor so that their desire for Jihad is strengthened and they hasten to it with those who undertake it.

The reward for those who fight in the Cause of Allah is not delayed to the eternal life but their reward in this worldly life is achieved through their victory over their enemies. This includes the utmost encouragement for them.

There are many other Ayahs in relation to the virtue of Jihad and Mujahids. However, the ones mentioned will suffice and energize the true believers to take part and anticipate the high ranks, great benefits, and outcomes. Allah is the One sought for help!

As for the Hadiths on the merit of Jihad and Mujahids and warning against abandoning it, they are numerous, but we will mention some of them so that those who sincerely fight in the Cause of Allah will know some of the Prophet's sayings on the merit of Jihad and the high rank of those who participate in it.

It is reported in the Two Sahih Books on the authority of Sahl ibn Sa`d (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is in it, and a place in Paradise as small as that occupied by the whip of one of you is better

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than the world and whatever is in it; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is in it.﴿ It is also reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾"The example of a Mujahid in Allah's Cause - and Allah knows better who really strives in His Cause - is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed; otherwise He will return him to his home safely with rewards and war booty."﴿ (Related by Muslim in his book of Sahih Hadiths). According to another wording of Muslim: ﴾Allah has undertaken to look after the affairs of one who goes out to fight in His way, believing in Him and affirming the truth of His messengers. He is committed to His care that He will either admit him to Paradise or bring him back to his home from where he set out with a reward or (his share of) booty.﴿

It is also authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾Whoever is wounded while fighting in the way of Allah, will come on the Day of Resurrection with blood oozing from his wound having the color of blood but with the fragrance of musk.﴿

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(Agreed upon by Al-Bukhari and Muslim). It is also reported on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Use your property, your persons and your tongues in striving against the Mushrikun.﴿ (Related by Ahmad, Al-Nasa'y, and Al-Hakim ranked it as authentic). It is also reported in the Two Sahih Books that when the Messenger of Allah (peace be upon him) was once asked, ﴾What is the best deed? He replied: To believe in Allah and His Messenger (Muhammad). The questioner then asked: What is the next (in goodness)? He (peace be upon him) replied: To participate in Jihad (religious fighting) in Allah's Cause. The questioner again asked: What is the next (in goodness)? He replied: To perform Hajj (Pilgrimage to Makkah) Mabrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet (peace be upon him)).﴿

Similarly, on the authority of Abu `Abs ibn Gabr Al-Ansary (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Anyone whose feet become covered with dust in Allah's Cause will not be touched by the (Hell) fire.﴿ (Related by Al-Bukhari in his Sahih) Likewise, Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, ﴾He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with

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one characteristic of hypocrisy in him.﴿

Similarly, on the authority of Ibn `Umar (may Allah be pleased with them both) that he said: I heard

the Messenger of Allah (peace be upon him) saying: ﴾When you enter into the `Inah transaction, hold the tails of oxen, are pleased with agriculture, and give up undertaking jihad (struggle in the way of Allah), Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion.﴿ (Related by Ahmad, Abu Dawud, and authenticated by Ibn Al-Qattan). Al-Hafizh ibn Hajar said in "Bilugh Al-Maram", 'It is narrated by the reliable and trustworthy narrators."

The superior rank of the Mujahids

There are many Hadiths on the merits of Jihad (fighting/striving in the Cause of Allah) and Mujahids (those striving/fighting in the Cause of Allah) and the declaration of what Allah has prepared for true Mujahids of superior ranks. The Hadiths also declare great rewards for those who perform Jihad and awful threats for those who abandon it. However, in the last two Hadiths and their purports, there is an implication that the relinquishment of Jihad and disregarding it is a sort of hypocrisy, and that engaging in trade, cultivation, and Riba (usury/interest)-based transactions without observing Jihad is one of the causes of Muslims' humiliation and the domination of their enemies over them as the present reality shows. Such humiliation will not come to an end unless they (Muslims) revert to their Din (religion of Islam), abide by it,

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and strive in its Cause. May Allah cause us to come back to His Din, make the Muslim leaders better as well as their retinue! May Allah unite them on the truth and grant them success in understanding their religion, striving in the Cause of the Lord of all the worlds until He grants them power and ends their humiliation! May Allah grant them victory over His enemies and theirs, for He is the Most Able to do this!

One of the forms of Jihad observed in the Cause of Allah nowadays is fighting the ruler of Iraq for his tyranny and aggression against Kuwait, killing innocent people, stealing their money, debasing them, and refraining from withdrawing his army out of the country.

There is no doubt that striving against him is one of the greatest forms of Jihad. Thus, it is obligatory upon all Islamic countries to save their fellows from his oppression, bring their country back to them, and drive him out of the country by means of force, for his insistence on tyranny, aggression, and abstaining from returning to the truth. Allah (Glorified and Exalted be He) says: ﴾And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable.﴿

Thus, in this noble Ayah, Allah (Glorified be He) ordains people to fight the oppressive group of

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Mu'minin (believers) until it complies to the Commands of Allah. Since the oppressive group of Mu'minin is to be fought until they return to the truth, for a greater reason, it is more obligatory to fight the unbelieving group such as the ruler of Iraq and his likes. Thereby, it should be known that striving against him is a great Islamic Jihad and that whoever is killed in this fight will be a martyr and will attain a great reward if they adjust their intention to be in the Cause of Allah. Moreover, there is nothing wrong with seeking the help of non-Muslim countries when necessary. Also, because this includes support in deterring a Kafir (disbeliever) and oppressive person as well as supporting the wronged party. It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾Allah may support this religion (i.e. Islam) even with a disobedient man﴿

Moreover, Allah had supported His Prophet (peace be upon him) with his uncle Abu-Talib while the latter continued to embrace his people's religion in Makkah Al-Mukarramah. He also supported him (peace be upon him) after the death of his uncle Abu-Talib when he arrived to Makkah Al-Mukarramah upon his return from Al-Ta'if with Al-Mut`im ibn `Ady who was also a Kafir. Allah (Glorified and Exalted be He) says in His Great Book: ﴾while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴿

Indeed, the proofs on this are numerous and scholars have clarified them in the chapter of Jihad. Moreover, we have also clarified the opinion of scholars in this matter in a separate article.

Furthermore, the Islamic conference which was held in Makkah Al-Mukarramah on 21/2/1411 A.H. declared support to what we have mentioned. The conference also issued a document in Makkah supporting this as well. Verily, this removes any doubt or confusion that may afflict some people. Allah is the One Who grants success!

Preparing forces

Allah (Glorified and Exalted be He) orders the believers to prepare against the disbelievers as much as they can of strength and power and to take their precautions. Allah (Exalted be He) says: ﴾And make ready against them all you can of power﴿ Allah (Glorified be He) also says: ﴾O you who believe! Take your precautions﴿ This indicates the obligation of taking the necessary means and protective measures against the schemes of enemies.

This includes all types of preparation that are related to weapons and bodies. This also includes all moral and physical means, training the Mujahids (fighters in the Cause of Allah) in using different types of weapons, and guiding them to all that supports them in fighting against their enemy and ensures them safety from its schemes during attack and retreat [in the battle] in the land, in the air, on the sea, and in all conditions. Allah (Glorified and Exalted be He) gave absolute and general orders to take the necessary preparations and precautions and did not

define a specific type or condition. This is due to the difference of times, variety of weapons, diversity of enemies in number and strength, and difference of types of Jihad that may be either offensive or defensive.

Hence, for these reasons and others, Allah (Exalted be He) made the order in general form to take all preparations and precautions and encourage Muslim leaders, heads, and thinkers to prepare against their enemies as much strength as they can.

It is authentically reported that the Prophet (peace be upon him) said: ﴾War is but a plot﴿ . This means that a party can prove successful by using cunning and deceit during war and achieve results beyond strength and huge numbers. This principle is well-known and proven; yet it should be used without breaking an agreement or promise.

On the Day of Al-Ahzab, the Mushriks (those who associate others with Allah in His Divinity or worship) and the Jews were deceived by Nu`aym ibn Mas`ud (may Allah be pleased with him) after taking the permission of the Prophet (peace be upon him) to do so. This led to the disunity, disagreement, and defeat of the disbelievers, and to the consolidation and victory of the Muslims.

This victory was due to Allah's Favor upon the believers and His Perfect Plot against the disbelievers. Allah (Exalted be He) says: ﴾they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.﴿ Hence,

it is clear to the people who have insight that it is obligatory to obey Allah's Orders, prepare against Allah's disbelievers as much strength as they can, take their precautions, make use of all possible physical and moral means, be sincere to Allah, depend on Him, abide by His true religion, and ask Him for support and victory.

Allah (may He be Exalted and Glorified) is the Supporter of His True Believers as long as they

perform His Rights, fulfill His Orders, and carry out their Jihad faithfully to make Allah's Word the uppermost and to support His religion.

Allah (Exalted be He) promised them in His Honorable Book to grant them victory, and informed them that none can give victory but Him. This is to encourage them to trust and depend on Him as well as adopt and employ all [permissible] means.

Allah (Glorified and Exalted be He) says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ Allah (Glorified be He) also says: ﴾and (as for) the believers, it was incumbent upon Us to help (them).﴿ Allah (Exalted be He) also says: ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿ He (Glorified and Exalted be He) also says: ﴾Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.﴿

Allah (Glorified and Exalted be He) also says: ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴿

He (may He be Praised) also says: ﴾(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."﴿ ﴾Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.﴿

Also, this meaning was mentioned inSurah Al-Saf;as He (Exalted be He) says: ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴿ ﴾(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴿ ﴾And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴿

There are many other Ayahs which indicate this meaning. When our Salaf (Righteous Predecessors) fulfilled the orders of Allah and His Prophet, and were patient and faithful in their Jihad against their enemy, Allah granted them victory, supported them and gave them a [blessed] end in spite of their small numbers and meager equipment as compared to their enemy. Allah (Glorified and Exalted be He) says: ﴾How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient).﴿ Allah (Glorified and Exalted be He) also says:

﴿If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.﴾

When many Muslims changed, dispersed, neglected the orders of their Lord and preferred their personal desires, they suffered humiliation, shame, and tyranny of their enemies. This has become evident to everyone. This is due to faults, sins, disunity, disagreement, the appearance of Shirk, heresies, and evils in most countries,

and abandoning the Shari`ah. Allah (Glorified and Exalted be He) says: ﴿That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves.﴾ Allah (Glorified and Exalted be He) also says: ﴿Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).﴾

When the archers who were appointed by the Prophet (peace be upon him) during the Battle of Uhud to guard the rear of Muslims, disagreed and left their assigned positions, many Muslims were killed and injured and the well-known defeat occurred. When Muslims disapproved of this, Allah (Exalted be He) revealed the following Ayah: ﴿(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.﴾

If anyone would have been safe from the evils and grievous consequences of sins, it would have been the Prophet (peace be upon him) and his honorable Sahabah on the Day of Uhud. They are the best people and were defending Allah's Cause. However, what happened to them was due to the unintentional sin of the archers who did not intend to disobey the Prophet (peace be upon him) or neglect his orders as such. When they saw the defeat of the disbelievers, they felt that the matter was over and their staying in their place was unnecessary.

They should not have left their positions and should have remained in their places as long as the Prophet did not permit them to move. Allah (Exalted be He) decreed and predetermined this situation for a significant wisdom, great objective, and huge benefit, which He (Exalted be He) clarified and made known to the believers in His Ever-Glorious Book.

In addition, this is proof on the truthfulness of Prophet Muhammad (peace be upon him), his being a true Messenger and a human being who can be affected by wounds and pain that affect any human. Also, this denotes that he (peace be upon him) is not a deity to be worshipped or the owner of victory, as victory is in the Hands of Allah and He (Exalted be He) grants it to whomsoever He wills.

Muslims have no other way to restore their past glory and victory over their enemy except by returning to their religion, abiding by its teachings, supporting whoever supports it, antagonizing whoever antagonizes it, seeking Allah's Judgment

in all their affairs, unifying their word upon the truth, and cooperating in righteousness and piety. Imam Malik ibn Anas (may Allah be merciful with him) stated: Nothing would rectify the later generation of this Ummah (Muslim nation) except that which rectified its earlier generation.

Actually, this is the saying of all scholars. Allah (Glorified and Exalted be He) rectified the earlier generation of this Ummah when they followed His teachings, held fast to the Rope of Allah, were

truthful in their commitment to Him, and cooperated in doing righteous and pious deeds. Hence, the state of the later generation will not be rectified except by adhering to the great path of the earlier generation.

May Allah guide Muslims to have good comprehension of His Din (religion), unite them on the Truth, make them adhere to the teachings of His Book and the Sunnah of His Prophet (peace be upon him)! May Allah help them govern by the Shari`ah! He is All-Bountiful and Most Generous. May Allah's Peace and Blessings be upon our Prophet, Muhammad, his family, and Companions!

The duty of Muslims

regarding the Iraqi invasion of Kuwait

From `Abdul `Aziz ibn `Abdullah ibn Baz to whomever reads it amongst Muslims. May Allah guide them and us to the path of His believing servants. May Allah protect them and us from the path of those who earned His anger and those who went astray, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Allah (Glorified and Exalted be He) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ Allah (Glorified be He) also says: ﴾O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).﴿ Allah (Glorified and Exalted be He) also says: ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.﴿

Allah (Glorified and Exalted be He) also says: ﴾O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh.﴿

Allah (Glorified be He) also says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.﴿ Allah (Glorified be He) also says: ﴾O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].﴿ ﴾And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves﴿ Allah (Exalted be He) also says: ﴾O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.﴿ ﴾He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).﴿

Allah (Glorified be He) also says: ﴾O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.﴿ ﴾And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He

caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh).❩ ❨Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.❩ Moreover, Allah (Glorified and Exalted be He) says: ❨Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."❩ Allah (Glorified be He) also says: ❨And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.❩

Allah (Glorified be He) also says: ❨The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.❩

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Allah (Glorified be He) also says: ❨"Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise).❩

Allah (Glorified be He) also says: ❨Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord.❩ Allah (Glorified be He) also says: ❨O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.❩ There are many Ayahs (Qur'anic verses) that enjoin righteousness and obeying Allah (Exalted be He) and His Messenger (peace be upon him) and declaring the end of the pious.

Through the Ayahs we have just mentioned, Allah (may He be Praised) explained that He (Glorified and Exalted be He) created man and jinn to worship Him and He ordered them to do so. Allah (may He be Praised) stated that He ordered all people to worship and fear Him. He ordered the believers in particular to fear Him and fulfill His rights. Allah (may He be Praised) also commanded them to hold fast to His Rope (i.e. this Qur'ân) and to adhere to His Shari`ah. He ordered them to ward off themselves and their families against the Punishment of Allah (Glorified and Exalted be He). He (Glorified and Exalted be He) ordered them to fear the Fitnah (affliction and trial) which affects not in particular (only) those of them who do wrong but it may afflict all the good and the bad people. He (may He be Praised) explained that among the reasons that make Allah love His servants and among the signs of the sincere servant in loving their Lord, which makes Allah love them, is that they have to follow the Messenger (peace be upon him) in what he conveyed.

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The sincere loving and beloved Muslim should adhere to His Shari`ah in their saying, acts, and creed. Allah (may He be Praised) made it clear that among the characteristics and great ethics of the believers is that they are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden).

Thus, all Muslims everywhere are obliged to worship Allah (Exalted be He) alone and to fear Him by

fulfilling His commands and avoiding His Prohibitions. Muslims are obliged to love one another for the Sake of Allah (Exalted be He). They should enjoin what is good and forbid what is evil since this brings them happiness and safety in both the worldly life and the Hereafter.

This also results in their victory over their enemies and protects them from their plots and evils as Allah (Glorified and Exalted be He) says: ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿ Allah (Glorified be He) also says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿

Taqwa (fearing Allah as He should be feared) is obeying Allah (Exalted be He) and His Messenger (peace be upon him), steadfast adherence to His religion, devoting worship to Allah alone, and adhering to the Shari`ah of His Messenger (peace be upon him) through utterances, actions and beliefs. The Shari`ah of the Prophet is to believe in Allah (Exalted be He) and act righteously. It is the religion of Islam with which Allah sent His Messengers and Scriptures as Allah (Glorified and Exalted be He) says: ﴾Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).﴿

Allah (Glorified and Exalted be He) also says: ﴾Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).﴿ Allah (Glorified and Exalted be He) also says: ﴾Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.﴿ Allah (Glorified and Exalted be He) also says: ﴾Truly, the religion with Allâh is Islâm.﴿

Allah (Glorified be He) also says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ Allah (Glorified be He) also says: ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ Advising His believing servants to adhere to patience and righteousness and to beware of the enemies of Allah, Allah (may He be Praised) says: ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴿ There are many other Ayahs to the same effect.

It is obvious that aggression has been committed those days by Iraq against Kuwait Iraq has invaded Kuwait with its armies and weapons of destruction, which

resulted in blood shed, usurping money, raping, rendering Kuwaiti people homeless, and mobilizing armies at the borders between Saudi Arabia and Kuwait. undoubtedly, this act committed by Iraq is

great aggression and abominable crime that should be condemned by Arab and Islamic countries. It was really condemned and abhorred by the whole world, because it contradicts the purified Shari`ah and confirmed treaties between the Arab countries, the Islamic countries, etc. except for those deviants who are indifferent to others' affairs. There is no doubt that what has happened is due to committing sins, the appearance of evil deeds, and lack of awareness of faith and lack of attention of the authorities.

All Muslims have to condemn such evil act, support the oppressed country, repent to Allah (Exalted be He), reckon themselves concerning this, help one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) wherever they are, advise each other with truth and be patient in that i.e. to strive against personal desires and against hostile attacks, to hold firm to the Rope of Allah altogether, and to be one row, one body, and one construction against the enemy and oppressor, whether being a Muslim or a non-Muslim, as Allah (Glorified and Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

Allah (Glorified be He) also says: ﴾And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves﴿ Allah (Glorified and Exalted be He) also says: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ Moreover, the Prophet (peace and blessings be upon him) said: ﴾The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.﴿ He (peace be upon him) also said: ﴾A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands, by interlacing his fingers.﴿ There are many other Ayahs and Hadith to the same effect.

The president of Iraq has to fear Allah, repent to Him, and hasten to withdraw from Kuwait. Then he can solve his problem with Kuwait through peaceful means and fair and impartial settlement. If this cannot be reached, then all parties have to refer to the

purified Shari`ah through forming a legal court consisting of a group of the scholars known for their knowledge, grace, and justice so as to judge between them as Allah (Glorified and Exalted be He) says, ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ Allah (Glorified be He) also says: ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴿

Allah (Glorified and Exalted be He) also says: ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿ Allah (Glorified be He) also says: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no

resistance against your decisions, and accept (them) with full submission.) In this noble Ayah, Allah (may He be Praised) swore that people can have no Faith until they make His Prophet Muhammad (peace be upon him) judge in all disputes between them.

We ask Allah to grant success to all the Muslim leaders, whether Arabs or non-Arabs, and guide them to what brings happiness to all Muslims, what brings goodness to their hearts and deeds, and what settles security between them. We also ask Him to protect all Muslims from following their vain desires and Satan. Allah is All-Hearer, Ever Near.

As for what was done by the Saudi government who found itself obliged to adopt reasons

protecting it from evil and to seek the help of multinational forces of the Muslims and others in order to defend the country and Muslims and ward off the aggression that could happen by the president of Iraq, it is a right and successful procedure. The Council of Senior Scholars - I am one of them- has issued a statement supporting the stance adopted by the Saudi government in this regard. The Council declared that the Saudi government was successful in what it did as Allah (may He be Praised) says: (O you who believe! Take your precautions) Allah (Glorified be He) also says: (And make ready against them all you can of power) There is no doubt that seeking help from non-Muslims to defend Muslims and their countries from the conspiracy of their enemies is permissible according to Shari`ah. Even it is necessary and inevitable when there is a need for that, because this implies helping Muslims, protecting them from the conspiracy of their enemies, and warding off the expected aggression. The Prophet (peace be upon him) fought using shields he borrowed from Safwan ibn Umayyah, who was a disbeliever, at the battle of Hunayn. All the people of Khuza`ah, Muslims and Kafirs (disbelievers), were fighting within the army of the Prophet (peace be upon him) during the battle of the Conquest against the Kafirs amongst the people of Makkah.

It is authentically reported that the Prophet (peace be upon him) said: (You will make a peace-treaty with the Romans and together you will invade an enemy beyond you. You will be victorious and take much booty.) (Related by

Imam Ahmad and Abu Dawud with an authentic Sanad 'chain of narrators').

My advice to the people of Kuwait, other Muslims everywhere, and the president of Iraq and his soldiers, is to make new sincere Tawbah (repentance to Allah) and to regret the sins they have committed and to give up such sins and to be determined not to commit such sins again, because there are numerous proofs from the Qur'an and the Sunnah indicating that all evils in this life and in the Hereafter and every affliction and misfortune is due to sins that people commit as well as their opposing the Shari`ah, as Allah (Exalted be He) says: (And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).) Allah (Glorified be He) also says: (Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.) Allah (Glorified and Exalted be He) also says: (Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).)

When Muslims were defeated on the Day of Uhud and a great number of them fell injured and dead because the archers did not stay in their positions, disputed with one another, failed and disobeyed the command of the Messenger of Allah (peace be upon him) that they should keep fighting at their place even if seeing that Muslims have achieved victory,

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this was hard on Muslims to accept and Allah (Exalted be He) revealed His Saying: ﴾(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great﴿ referring to the battle of Badr ﴾you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.﴿

In His Great Book, Allah (may He be Praised) told us that Tawbah is a means leading to success, forgiveness of one's sins, deserving to enter Jannah (Paradise), and gaining nobility. Allah (Glorified and Exalted be He) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ Allah (Glorified be He) also says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ Allah (Glorified and Exalted be He) also says: ﴾O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise)﴿

The greatest and most obligatory aspects of Tawbah is devotion to Allah alone in all deeds, bewaring of Shirk (associating others in worship with Allah); minor or major, being careful to perform the five prayers at their due times on the part of men and women, and men observing performing them in Masjids (mosques) where Allah (Exalted be He) has ordered to be established high and that His name be mentioned therein, being careful to pay Zakah, to fast, and to perform pilgrimage, and to enjoin what is good and forbid what is evil,

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to advice one another, to cooperate in righteousness and piety, and to recommend one another to hold fast to the truth and to show patience when doing so.

I implore to Allah, with His Most Beautiful Names and Attributes, to rectify the hearts and deeds of the Muslims, grant them deep understanding of Islam, guide all their leaders, direct them to apply His Shari`ah (Islamic Law), abide by and be content with it, keep away from what opposes it, guide their retinue and guide them to every good thing, and guide them all to His Right Path. He is the One Who is Capable of doing so.

May Allah's Peace and Blessings be upon our Prophet and leader Muhammad ibn Abdullah - the leader of the pious, the pattern to be followed by those who fight in the cause of Allah, and the best of all the slaves of Allah -, upon his family, Companions and those who followed him in righteousness.

As-salamu `alaykum warahmatullah wabarakatuh.

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The obligation to support Muslims and the Ruling on Jihad

From `Abdul `Aziz ibn `Abdullah ibn Baz

to the honorable brother A. `A. A. may Allah grant you success, amen!

As-salamu `alaykum warahmatullah wabarakatuh. To commence:

I have received your letter, may Allah guide you. I am aware of what you mentioned regarding the condition of the Muslim Ummah (nation) and Muslims. May Allah let His Din (religion) be the victorious and His Word be predominant! May Allah help the Ummah

restore its glory and strength! I thank you for your care and concern about Muslims' affairs and your keenness on their safety and rescue.

Regarding your request that I advise you on your duty towards supporting and helping Muslims and your inquiry about the ruling on Jihad (fighting/striving in the Cause of Allah) etc.

Following is my reply: As far as the Muslim public are concerned, Jihad is a collective obligation. However, it is permissible for you to participate in Jihad to support your oppressed Muslim brothers after getting the permission of your parents in case that they are alive.

This is because there are some Hadith to such effect.

On the other hand, I advise you to do your best to acquire knowledge and have the proper deep understanding of Din. However, you have to seek knowledge through scholars who are known for their sound comprehension of Din and their abidance by the `Aqidah (creed) of our Salaf (righteous predecessors) such as scholars of Ansar Al-Sunnah Al-Muhammadiyyah (Supporters of Prophet's Sunnah) etc. You have also to study Books of Sunnah (whatever is reported from the Prophet) such as the Books of the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) along with the Muwwata' Book of Hadith of Malik and Musnad (Hadith compilation) of Al-Imam Ahmad. You have also to read books of Shaykh Al-Islam Ibn Taymiyyah, Ibn Al-Qayyim, Shaykh Muhammad Ibn `Abdul-Wahhab, and other scholars of Sunnah. You have also to do your best to make Da`wah (calling to Islam) according to your knowledge. You have to advise your friends and family members in the best way while supporting your advice with Ayahs, Sahih Hadith, and sayings of trustworthy scholars.

I ask Allah to grant you the proper understanding of His Din and to guide you to all that which is good. Verily, Allah is the All Hearer, the Ever Near.

As-salamu `alaykum warahmatullah wabarakatuh.

Jihad is a collective obligation

Q:

Your Eminence, the afflictions that Muslims are undergoing nowadays in Bosnia and Herzegovina are obvious. They are facing annihilation and genocide to be uprooted from Europe. Is Jihad not considered an individual obligation in this case, in light of such destruction, rapes, dishonor, and genocide operations?

A:

We have previously mentioned several times that Jihad is a collective obligation, not an individual obligation. Muslims should strive to support their fellow Muslim brothers with their own selves, wealth, weapons, Da`wah (call to Islam), and advice. If a group of Muslims undertakes this duty, all the Muslims will be exempted from guilt. However, if all Muslims neglect Jihad, they will all be sinners. Muslims in the Kingdom of Saudi Arabia, Africa, Morocco, and elsewhere should exert their efforts especially those living in the nearest countries. If one country or more strive in Allah's Cause, the rest are exempted from this duty. These countries should be supported against their enemies because they are oppressed. Allah has ordered us to strive collectively in His Cause against His enemies until He grants the oppressed Muslims victory. If Muslims abandon Jihad, they will be sinful. If a group of them performs it, the others will be free from guilt.

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Iraq's invasion of Kuwait; a lesson and admonition for us all

In the final session of the International Islamic Conference on the situation in the Gulf, organized by the Muslim World League in Makkah, His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah Ibn Baz, President of the Constituent Council of the Muslim World League and the General Chairman of the Departments of Scholarly Research, Ifta', Da`wah and Guidance delivered the following speech:

All praise be to Allah (Exalted be He). Indeed, the religion is based on sincerity in advice, and thus Muslim scholars, wherever they are, must support (the Religion of) Allah and clarify to the ruler what is obligatory and what is prohibited for him in order that he be fully aware and be guided by sure knowledge. This should be done in a manner that is acceptable and satisfactory, not repulsive, to the ruler.

Scholars should exchange sincere advice, clarify Da`wah (calling to Allah) and guide people to do good deeds in Masjids (mosques) and communities. They should encourage those who fulfill their duties in calling to Allah (Glorified and Exalted be He).

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They should also encourage Khatibs (preachers) to select suitable sermons that are beneficial to people within the framework of the Qur'an and the Sunnah. They should not give a sermon unless they are fully aware of what is prohibited and what is allowed. Muslims are in dire need of guidance and advice, while others are in need of Da`wah, declaration and illustration (of religious matters) so that they might be guided to the Straight Path.

This invasion launched by the ruler of Iraq against Kuwait and its consequences were admonitions

and lessons unforgettable to us all.

We ask Allah to benefit us through this, to show us the Straight Path, to grant us success in having righteous hearts, intentions and deeds, and to guide us all to what pleases Him and brings us closer to Him!

It is an obligation upon all Muslims, males and females, to practice Jihad with their souls and to assume self-accountability. For Allah (Exalted be He) says: ﴾O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.﴿ He (Glorified and Exalted be He) also says: ﴾As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."﴿

It is obligatory upon any ruler, judge, or any Muslim official, to fear Allah and observe self-accountability and to strive against his ego for the Sake of Allah. They should abide by

the Religion of Allah and refrain from the prohibitions of Allah and offer genuine and sincere repentance of what they have done.

This should be the case with all the believers, males and females. It is obligatory upon all Muslims to practice Jihad by their souls, so that their selves might straighten up, keep away from whims and (temptations of) Satan, and hence abide by what is right.

Besides, it is obligatory to thank Allah in times of prosperity and adversity. Likewise, it is obligatory to repent of negligence and other sins.

This is obligatory upon all Muslims, as the Prophet (peace be upon him) said: ﴾Wonderful indeed are the affairs of the believer; for there is good in every affair of his, and; this is not the case with anyone else except the believer. If he has an occasion to feel delight, he thanks (Allah), and thus there is good for him in it; and if he suffers affliction, he endures patiently, which is good for him.﴿ (Related by Muslim).

Thus, a believer should thank (Allah) in times of prosperity and welfare, have patience in times of inflictions, straighten up according to the Religion of Allah, keep away from the prohibitions of Allah, support his fellows, invite them to goodness, enjoin what is right, and forbid what is evil.

This should be the case with their fellows, colleagues, and neighbors. They should advise them for the sake of Allah and call them to (adopt) what is Al-Haqq (the Truth) in a good manner, and warn them against the fatal consequences of sins and evil in order that they may retract and repent.

We ask Allah to grant us all (Muslims) success in achieving what pleases Him and what guarantees prosperity to the worshipers, guide the people of Iraq to the Straight Path, and help them replace this wicked and vicious ruler with another who will guide them to that which is of benefit in this world and in the Hereafter and help them to obey Allah.

We ask Allah to replace him with a better ruler, who can show mercy toward his people and adopt Shari`ah (Islamic law) of Allah in his rule and help them to obey Allah.

We ask Allah to grant the people of Iraq a rightful ruler and a righteous Imam who helps them abide by Allah's Rules, shows mercy to the young, comforts the aged, helps them do good and adopts the Shari`ah in ruling them.

We also ask Allah to overthrow Saddam Hussein and to make his evil backfire, and to cast terror into his heart in order that he withdraws his troops from the Kuwaiti territory. He (Glorified and Exalted be

He) is the Most-Generous, the Most-Bountiful!

I would like to thank you one more time for your efforts and deeds, and I ask Allah to accept the deeds of us all, since He is the Most-Generous, the Most-Bountiful. May Allah's Peace and Blessings be upon our Master Muhammad, and upon his family, Companions, and followers!

Advice

to Muslims as the Kuwait liberation operation starts

Praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah!

The Jihad (fighting/striving in the Cause of Allah) that took place against the enemy, Saddam, the ruler of Iraq, is Shar`y (Islamically lawful) on the part of Muslims and whoever helped them. He wronged and assaulted a secure country, so fighting him was an obligation upon the Islamic countries to drive him out of Kuwait unconditionally in order to correct the injustice, support the oppressed people, establish Al-Haqq (the Truth) and deter the unjust. This is the Command of Allah (Glorified be He) and His Messenger (peace be upon him).

Due to this, Muslims should fear Allah (Glorified and Exalted be He), keep adherent to His religion, avoid His Prohibitions, think well of Him, and trust in Him. One should believe that Allah (Glorified be He) Alone is able to achieve victory, harm and benefit but He sets the means and orders us to adopt them to help us obey Him, carry out His Rights, quit committing sins, deter

the unjust and protect Muslim countries, properties and honor.

Each male or female Mu'min (believer) should make Du`a' (supplication) asking for Allah's Help, supporting what is right and the people following it, stopping the unjust oppressor and aborting his plans. May Allah grant us success!

56- Liberating Kuwait from the tyrant is a great bounty and victory from Allah against tyranny, aggression, and apostasy

Praise be to Allah, Alone, and peace and blessings be upon the last Prophet Muhammad ibn Abdullah, his family, and companions. To commence:

The grace which Allah has bestowed upon those striving and fighting in the Cause of Allah to liberate Kuwait from the tyrant, aggressor and oppressor is one of the greatest bounties of Allah (Glorified be He) upon the people of Kuwait and other Muslims supporting truth, justice. Therefore, all Muslims in the Kingdom of Saudi Arabia, Kuwait, and all other Gulf countries should thank Allah for this, abide by His Din (religion) and beware of the reasons that stir up His Anger for the bounty which Allah (Glorified be He) has bestowed upon them by gaining victory over the aggressors, supporting the aggrieved and answering the Du`a' (supplication) of Muslims. Moreover, Allah (Glorified be He) has promised to grant His Servants victory and a good end as long as they support His Din, abide by it, seek His Help (Glorified be He), be prepared

for their enemies and beware of their plots, as Allah (Glorified and Exalted be He) says: ﴾(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."﴿ ﴾Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.﴿ Allah (Glorified be He) also says: ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿ Allah (Exalted be He) also says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ Allah (Glorified be He) also says: ﴾Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).﴿ There are many other Ayahs (Qur'anic verses) that stress the same meaning and they all indicate the necessity of resorting to Allah (Glorified be He) in all matters, and seeking

His Help and Support, Alone, as well as abiding by His Din (religion) and bewaring of the reasons that may cause His Wrath (Glorified be He). Furthermore, they indicate that He (Glorified and Exalted be He) is the Only One Who grants victory rather than anyone else, as He (Glorified be He) says,

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﴾And there is no victory except from Allâh.﴿ Allah (Glorified be He) also says: ﴾If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.﴿ Allah (Glorified be He) also says: ﴾How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient).﴿ Yet, despite Allah's Promise (Glorified be He) to His Servants of Victory, He has also commanded them to be prepared for their enemies and beware of them in His Saying (Glorified and Exalted be He): ﴾And make ready against them all you can of power﴿ Allah (Glorified and Exalted be He) also says: ﴾O you who believe! Take your precautions﴿ He (Glorified be He) has rendered victory contingent on a great reason which is supporting His Din by establishing Salah (prayer), paying Zakah (obligatory charity), enjoining good and forbidding evil, as well as adhering to Iman (faith/belief) and pious deeds. Accordingly, all Muslims in Kuwait and other countries should take these means and abide by them, they should also advise each other wherever they are, for taking the means and abiding by them is one of the most important reasons for gaining victory in the worldly life, achieving security, a comfortable life, happiness in the worldly life and the Hereafter in addition to attaining Jannah (paradise), and retrieving their pride and achieving the good end in

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all matters as clarified by Allah (Glorified be He) in the previous noble Ayah of Surah Al-Nur in which Allah (Glorified and Exalted be He) says: ﴾Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided)﴿ Moreover, Allah (Glorified be He) says in Surah (Qur'anic chapter) Al-Saf: ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴿ ﴾(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴿ ﴾And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴿ In these noble Ayahs, Allah (Glorified be He) has clarified that believing in Allah and His Messenger which includes fulfilling the acts of obedience that Allah has obligated and abandoning the

sins that He has prohibited, along with striving in His Cause that is a branch of Iman (Faith/belief); both are reasons for forgiving all sins and attaining Jannah and all the delights existing in it, as they are also reasons for acquiring near victory.

Therefore, people of Islam should take these means, recommend one another to them and abide by them wherever they are, for they are the source

of their esteem, victory, and security in the worldly life, as they are the reason for their happiness and safety in the worldly life and the Hereafter, as Allah (Glorified and Exalted be He) has said: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ The basis and origin of Iman lies in the observance of Tawhid (belief in the Oneness of Allah/ monotheism) of Allah, being sincerely devoted to Him and avoiding associating others in worship with Him, according to His Saying (Glorified and Exalted be He): ﴾And your Lord has decreed that you worship none but Him.﴿ i.e. He ordained and recommended that, He (Exalted be He) also says: ﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿ ﴾Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴿ Allah (Glorified be He) also says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.﴿

Aside from this, when the Prophet (peace be upon him) sent Mu`adh ibn Jabal (may Allah be pleased with him) to the people of Yemen, he (peace be upon him) commanded him to ask them to observe Tawhid of Allah, be devoted to Him, believe in His Messenger Muhammad (peace be upon him), then command them to establish Salah, and pay Zakah. This is because these are the three major fundamentals of Din. Thus whoever abides by and fulfills them will consequently abide by other issues in the Din such as

Sawm (fasting), Hajj and the rest of that which Allah and His Messenger have commanded, they will also abandon all that which Allah and His Messenger have prohibited. One of the most important branches of Iman and a sing of abiding by the testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah is to rule among Allah's servants according to His Shari`ah (Islamic law), as He (Glorified and Exalted be He) tells His Prophet (peace be upon him) in Surah Al-Ma'idah: ﴾And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you.﴿ Allah then said, ﴾And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you.﴿ Until Allah (Glorified be He) says: ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿ He (Glorified and Exalted be He) also says in Surah Al-Ma'idah: ﴾And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of

a lesser degree as they do not act on Allâh's Laws).﴿, ﴾And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴿, ﴾And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴿ Allah (Glorified be He) also says in Surah Al-Nisa', ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿

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So, He (Glorified be He) has clarified in these noble Ayahs that it is obligatory for the Messenger (peace be upon him) and all of the Ummah (nation) in every time and place to make Allah's Shari`ah govern all the disputes between them regarding all their religious and worldly affairs, He (Glorified be He) has warned against following one's own desires and obeying the enemies of Allah in ruling against His Shari`ah. Apart from this, He (Glorified be He) has also mentioned that His ruling is the best, and that all rulings contradicting His, are considered rulings of Jahiliyyah (pre-Islamic time of Ignorance). Moreover, He (Glorified be He) has mentioned that ruling by what He has not revealed is Kufr (disbelief), Zhulm (injustice) and Fisq (flagrant violation of Islamic law). Over and above, He (Glorified be He) has declared that whoever does not make the Messenger (peace be upon him) judge in all affairs, be relieved with this and accept this with full submission will have no Iman. Hence, it is the duty of all Muslim rulers to abide by Allah's Ruling (Glorified be He), to rule His servants according to His Shari`ah, and find in themselves no resistance to that. They should beware of following their desires which contradicts His Shari`ah, and not obey whoever calls to rule by any law or regulation opposing what is established by Allah's Book or the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him). Additionally, He (Glorified be He) has clarified that Iman will not be attained by the people of Islam except by this. Whoever claims that ruling by positive laws, which contradict Allah's Shari`ah is permissible, or that they are more appropriate for people than ruling in accordance with Allah's Shari`ah, or that there is no difference between ruling by Allah's Shari`ah and ruling by the man-made laws which are

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incompatible with His Shari`ah (Glorified and Exalted be He), will be a Murtad (apostate) and Kafir (disbeliever) if they were Muslims before announcing or believing in that. This decision is declared by the people of knowledge and Iman among the scholars of Tafsir (explanation/ exegesis of the meanings of the Qur'an) and Muslim jurists regarding the ruling on the Murtad, so whoever gets confused with any of what we have mentioned must resort to what scholars have mentioned in the Tafsir of the previous Ayahs such as Imam Ibn Jarir, Imam Al-Baghawy, Al-Hafizh Ibn Kathir and other scholars of Tafsir. They should refer to what the scholars have mentioned concerning the ruling on the Murtad, that is the person who embraces Kufr after Islam, until they get to know the truth and the doubtful matter then becomes clear to them.

Whereas, whoever rules by anything other than what Allah has revealed while knowing this as in the case of taking a bribe from a person in whose favor the ruling is to be issued, due to the existence of a sort of enmity between them and another person against whom the ruling is to be issued, or for any other reason, s/he will be committing a great evil, a major sin, and an act of Kufr, Zhulm and Fisq but yet, this does not take them out of the pale of Islam. However, they will still be committing a serious act of disobedience and are being subject to Allah's Punishment and Torment. They are in a great danger of the relapse of their heart and attaining apostasy from Islam, we seek refuge in Allah from this. Some scholars may call this minor Kufr, Fisq and Zhulm as it was reported from Ibn `Abbas (may Allah be pleased with them both), `Ata', and a group of Salaf (may Allah be merciful

with them all).

I ask Allah to adjust the conditions of all Muslims and grant them

good understanding of His Din, enable them to thank Him for His Bounty, adjust their leaders and appoint whoever is best among them to rule them, as I ask Him to support His Din, raise His Word, let the enemies of Islam down wherever they are, and protect all Muslims and us from straying Fitnahs (seditions/ seductions/ trials) and from the causes of His wrath, for He is the All-Able to do this.

May Peace and blessings be upon our Prophet Muhammad, his family, and Companions.

57 - Al-Muslimun newspaper's interview with His Eminence

regarding the Fitnah in the aftermath of the Iraqi invasion of Kuwait

Q: Your Eminence, as the war calmed down, how can we deal with the repercussions of the Fitnah (sedition) caused by the Gulf crisis?

A: In the Name of Allah, the Most Gracious, the Most Merciful. All praise be to Allah. Peace and Blessings of Allah be upon His Messenger, his family, his Companions and those who follow him.

Undoubtedly, the Fitnah sparked by the president of Iraq is a great crisis that brought about grave consequences. Praise be to Allah Who ended it by librating Kuwait and eliminating the oppressor and his aggression. Certainly, this is one of the great Blessings of Allah for which we should thank Him and ask Him to set right the affairs of all Muslims and guide them to what pleases Him. True Muslims should thank Allah (Glorified and Exalted be He) much for this blessing, adhere to His Din (religion) of Islam, keep away from what incurs His Anger and do their best to end the strife

and unite upon obedience to Allah and His Messenger, following the Qur'an and Sunnah (whatever is reported from the Prophet), enjoining one another to follow Al-Haqq (the Truth) and remain patient on it. This is the way to remove the effects of this Fitnah and guard ourselves against its evil and plots and the plots of its advocates. In the Ever-Glorious Qur'an, Allah states: ﴾And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves﴿ Allah (Glorified and Exalted be He) also says: ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴿ Allah (Glorified and Exalted be He) also states: ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ This is the way to shake off this Fitnah and its grave consequences.

The only effective solution is to have Muslims united on obeying Allah and His Messenger, enjoining one another to Al-Haqq and remaining patient upon it on the part of the presidents, seniors, scholars and the public until all people become committed to obeying Allah and His Messenger. In this way, their love, hatred, allegiance and animosity will be for the sake of Allah.

We ask Allah to lead all Muslims and us to His Straight Path

and guide us to what pleases Him. We ask Allah to guard all Muslims and us everywhere against things that incur His Wrath and the causes of dissension that bring people to unwelcomed consequences.

Q: What is the most salient lesson learned from this grave Fitnah that has touched the Ummah (community based on one creed)?

A: The lesson is that the Fitnah reveals one's enemies and friends and uncovers the righteous, wrongful, envious, philanthropic, just and unjust. The believers should stand at the time of adversity by Al-Haqq (truth) and be free from following whims and falsehood. They should always stand by Al-Haqq wherever it may be should promote and support its advocates while opposing those who stand by injustice, Shirk (associating others with Allah in His Divinity or worship) and Bid`ah (innovation in religion). It is well known in this Fitnah that the ruler of Iraq is an oppressor who invaded a Muslim secure country wrongfully and violently. He is an atheist Ba'thist. It is a duty upon all Muslims to be with Al-Haqq against an unjust oppressor. Regrettably, a group of the Kafir (disbeliever/non-Muslim) party supports the right and opposes the oppression, while some of the so-called Islamic countries stand by the unjust and oppressive. This is so strange; those who adopt Islam should really support it and support Al-Haqq and its advocates,

not the unjust and the oppressive even if they are relatives or brothers. Our duty is to to support those who have been wronged, deter the unjust, and end the injustice through reasonable means that will achieve the goal. The Prophet (peace be upon him) stated: ﴾Help your brother whether he is the oppressor or the oppressed," A man said, "O Allah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him.﴿ This great Hadith is considered of Jawami` Al-Kalim (the most concise expressions carrying the most eloquent meanings). The duty of Muslims is to apply and adhere to it with relatives and strangers.

Q 3: The Fitnah (sedition) has led some Muslim leaders and movements to support the oppressor. What is your advice for them now as the war is over?

A: I remind them that the door of Tawbah (repentance to Allah) is open, and it is obligatory on those who deviate from right to return to it. They should repent to Allah, regret their mistake and return to righteousness, guidance and Al-Haqq (the Truth). Allah forgives anyone's mistakes and misguidance after offering Tawbah. Allah (Glorified and Exalted be He) states: ﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾

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Allah (Glorified be He) states: ﴿O you who believe! Turn to Allâh with sincere repentance!﴾ The Prophet (peace be upon him) stated: ﴿Whoever repents of sins is like one who is sinless.﴾ Sincere Tawbah includes three things: First, regretting the mistake, error, injustice and aggression. Second, giving up and bewaring of the sin hoping for Allah's Reward and glorifying Him. Third, sincere determination not to commit it again out of sincerity, love, and glorification of Allah.

There is a fourth indispensable condition with respect to individual's rights. One must absolve one's self of the injustices they committed against people's property, person, and honor. They should offer Tawbah by giving back what they misappropriated or asking for forgiveness of the oppressed. Having fulfilled these conditions hoping for Allah's Reward and out of glorifying Him, Allah (Glorified be He) accepts repentance and wipes out misdeeds. With regard to the Kafirs (disbelievers/non-Muslims), Allah (Exalted be He) states: ﴿Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴾ Addressing all people, Allah (Glorified be He) says: ﴿Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴾

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The scholars unanimously agreed that this Ayah (Qur'anic verse) addresses the repentant.

Q 4: It is claimed that some countries and movements in the Arab and Muslim world abandoned us, stood against us and supported the tyranny of Iraq, so we should reconsider our relations with them and assist them no longer. They added that we should focus on our own affairs alone. What is your point of view regarding this ?

A: It is obligatory upon the Islamic countries and their leaders to cooperate in righteousness and piety and anyone who wants goodness and repents of the oppression he committed should be cooperated with in righteousness and piety. Allah (Exalted be He) states, ﴿but whoever forgives and makes reconciliation, his reward is with Allâh.﴾ It is preferable to return bad with good and pardon, so long as the wrongdoer does not persist in their bad behavior, and as long as they continue to adhere to Al-Haqq and do not transgress. Returning to Al-Haqq is not a shame. Feuds and hostilities should not outweigh the public interests of Muslims, as this results in grave consequences. Instead, Muslims should go on to eliminate them through pardoning, forgiveness, and reconciliation. Whoever

behaves inappropriately should declare their Tawbah and seek pardon for their action, replacing misdeeds with good deeds since good deeds wipe out evil deeds provided that they are sincere. However, if the transgressor persists and refuses

reconciliation and cooperation, it is obligatory not to cooperate with them if such cooperation harms the Islamic Da`wah (calling to Islam) and the Muslim society, or leads to the corruption of morals.

Q 5: Some of the public, including the youth of the Islamic revival in some countries, are driven by the leadership that raises the motto of supporting the secular Iraqi regime. This is evidence to the fact that there is a deficiency in their Manhaj (methodology) of Da`wah and a lack of knowledge of the Shari`ah (Islamic law) upon which these youth were brought up. How can we treat this deficiency? What is the ruling of scholars in this regard?

A: Undoubtedly, this is the reality; lack of knowledge leads to many mistakes in the society. It is obligatory upon scholars everywhere to spare no effort to serve the Da`wah, provide advice, spread knowledge among people, particularly among the youth who seek knowledge, and call to Allah (Glorified and Exalted be He). Every seeker of knowledge should accept knowledge and seek to be enlightened without rashness. Youth and whoever lacks sufficient knowledge should not hasten to judge matters and should comprehend Islam and listen to the directions of scholars, whether written or stated. They must look into whatever is broadcast and verify its authenticity by referring to Shari`ah proofs. They should ask the reliable scholars about what they doubt to be sure of what they do.

They should seek the scholars who are known for Da'wah and establishing Al-Haqq in order to benefit from their knowledge.

To run after rumors circulated by so and so or supported by so and so is not the act of the wise. Talking excessively and eloquently is not a proof to support Al-Haqq; rather, Al-Haqq is supported by the statements of Allah (Glorified be He) and His Messenger (peace be upon him), along with considering the study of the rulings of Shari`ah and the principles supported by texts of Allah (Glorified be He) and His Messenger (peace be upon him). The wise are not deceived by what is broadcast or circulated by so and so; rather, everyone must adhere to the Book, Sunnah (whatever is reported from the Prophet) and Shari`ah rulings as the basis for what is to be accepted or rejected. Muslims must not follow their whims in certain questions about which they know nothing. They should benefit from their Muslim brothers and consult trustworthy scholars. They should not hasten to judge until they are sure that it is Al-Haqq, not because it is said by the ruler, president, or such and such a leader.

Q 6: Abandoning Shura (consultation) and not applying Shari`ah are of the main reasons that led to the tyranny of the ruler of Iraq. Would Your Eminence like to give a word, through Al-Muslimun newspaper, addressing Muslim leaders

and officials in this respect?

A: Shura is one of the most important priorities that Muslim countries and communities must preserve, as it is one of the characteristics of believers. Allah (Glorified and Exalted be He) states: (And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and

to worship none but Him Alone], and perform As-Salât (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation﴿ Allah (Glorified and Exalted be He) also says: ﴾and consult them in the affairs.﴿ Therefore, consultation regarding matters for which there is no clear supportive proof is of great importance. However, if there is an explicit Nas (text) from the Qur'an or Sunnah, there is no room for Shura.

Shura is to be applied to issues whose rulings are unknown when they face rulers, communities, Islamic centers, etc. Shura is sought to ascertain Al-Haqq; how to put it into effect and call for it; or for identifying falsehood, its arguments, and how to undermine, remove and fight it.

There is another important matter that must be understood; Shura is to be judged by people of knowledge and insight and notable people who are aware of the conditions of the society. Only such people are to cooperate and participate in Shura, not laymen, atheists, or those who are known for deviant beliefs. Rather, Shura is to be sought from notable people who are known for their sound minds, knowledge, favor, and insight into the different conditions of people. People who participate in Shura are thus to cooperate to attain Al-Haqq

regarding issues for which no proof is available, or that require consideration and insight as to how to implement Al-Haqq and resist falsehood.

Q: During the crisis, some differences took place between seekers of knowledge and Khatibs (preachers), even if little, thanks to Allah but what do you say in this regard?

A: Undoubtedly, some disagreement regarding some issues took place between the audience and some Khatibs in symposiums out of good intention or lack of knowledge. It is obligatory upon all Muslims to then resort to the Book of Allah and to the Sunnah (whatever is reported from the Prophet). It is also obligatory on the Khatibs and their audiences at these symposiums to make sure not to be hasty until they feel comfortable that they have grasped Al-Haqq (the Truth) and have been guided by the Shari`ah (Islamic law) proofs. There should be no rush to issue a Fatwa (legal opinion issued by a qualified Muslim scholar) or ruling without discernment. Each seeker of knowledge, participant in symposiums, lecturer, Jumu`ah (Friday) Prayer Khatib and others must be sure and should not judge anything as Haram (prohibited), Wajib (obligatory), Mustahab (desirable), lawful or Makruh (reprehensible) except with proper discernment in order not to lead people astray.

With regard to seeking the help of the foreign countries, some Muslim brothers think this action is not permissible and Saudi Arabia was mistaken when it sought the help of foreign countries. In fact, this is a mistake.

Saudi Arabia was in need of this; rather, obliged because the ruler of Iraq had a powerful force and suddenly invaded and attacked Kuwait Therefore, Saudi Arabia needed the help of some Muslim and non-Muslim countries because the situation was serious, time was scarce, and there was no room for leniency. It has done well in this regard, and did what was required in order to deter the oppressor and confine him so that he would not advance further and cause greater damage. As a result, he withdrew his army from the oppressed countries. Seeking help from the Mushriks (those who associate others with Allah in His Divinity or worship) or Kafirs (disbelievers/non-Muslims), when necessary and when no Muslim can help is imperative in order to ward off evil, which is more dangerous. A general Shari`ah rule provides for repelling the more harmful with the lesser harm in order to achieve the greater benefit. However, the ruler, president or any other official must not be lenient until evil worsens; this is not permissible. We must be ready for anything and seize the opportunity to deter and put an end to oppression to protect Muslims from the expected dangers that may threaten them and cause further evil.

The Council of Senior Scholars studied this issue i.e. seeking the help of non-Muslims when necessary to fight polytheists and atheists. They rendered a Fatwa stating that it permissible to do so for the aforementioned reasons. It is Allah Alone (Exalted be He) from Whom help is sought!

58- Messages of Ibn Baz to

the Kuwaiti people, the families of martyrs, the Iraqi people,

the youth, scholars, and knowledge seekers

A- The Kuwaiti people :

Praise be to Allah Who facilitated the liberation of your countries. We are grateful to Allah for this. May Allah (He may be Glorified) double the reward of your Muslim brothers who contributed in this great action and reward them the best. We ask Him to guide all Muslims to that which pleases Him. We ask Him to be always cooperative to good and piety and to deter oppression.

Dear brothers of Kuwait, you have to thank Allah for this great favor; the liberation of your country from oppression. You have to be on the straight path of Allah, repent to Allah of all sins, advise one another, and cooperate in good and piety so that the favor continues and Allah protects you from the evil of the enemies.

B- Families of Martyrs:

To the parents and families of martyrs who were killed in the cause of Allah and in supporting the wronged, deterring the oppressor, and establishing the truth. They are expected to have a great reward. We hope that they are martyrs, are safe from hellfire, and are happy. We show our respects to their families, relatives, and companions. We ask Allah to show them mercy, forgive them, give them patience, and compensate them with good. We hope for divine reward for them. May Allah forgive the dead and reform the conditions of the living. Indeed, He is the Most Generous, Most Gracious. In fact, it is a favor from Allah, because killing for the sake of the truth, rescuing Muslims from evil, warding off the oppressors, supporting the religion of Allah, and eliminating corruption are of the favors of Allah and a form of Jihad (striving in the Cause of Allah). So, their parents should be congratulated for the great favor which Allah provided them; martyrdom.

C- The Iraqi people:

I recommend you, o people, to fear Allah and repent to Him of the past evil, fault, oppression, and aggression. You must exert efforts to choose a righteous ruler who rules by Shari`ah, leads you to paradise and high status. Beware of the evil of Saddam and his likes. Keep him away from the office of presidency and exert efforts to draw near to Allah.

Keep away from things that entail the Wrath of Allah. To achieve these ends, you have to choose a righteous ruler who rules with the Shari`ah, calls to the religion of Allah, wages war against heresies and vain whims and keeps away from atheism. You should choose a ruler from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) not from Ba`thists or those who violate the Shari`ah. This is to lead you to the obedience of Allah and keep you away from the causes of His Wrath and Revenge.

D- Youth of Islamic Awakening

I direct my message to all the youth whom Allah has guided to hold fast to Islam, call to it, and understand religion in all countries. I recommend them to fear Allah, be assured, and never rush recklessly to things. I recommend them to give much care to recite, reflect, revise and learn the Glorious Qur'an. I also recommend them to memorize, take care of, and study the Sunnah of the Messenger of Allah (peace be upon him). I recommend them to call to Allah, enjoin good, and forbid evil with wisdom, good behavior and speech, away from violence and severity but through lenience and insightfulness. Allah (Glorified and Exalted be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾ I advise them to keep calm, consult one another, and cooperate in good in order to understand the religion as it should be.

The Messenger (peace be upon him) said: ﴿If Allah wants to do good to a person, He makes him comprehend the religion.﴾ Haste may lead to great evil. So, it is obligatory to ascertain things, seek the Shar`y proofs, and attend the sessions of scholars who are known for Istiqamah (integrity) and good `Aqidah (creed).

E- Scholars and knowledge seekers:

I advise all scholars and students to fear Allah and take care to ascertain knowledge according to the Shar`y proofs apart from imitation of so and so. I recommend them to take care of the Book of Allah, the Sunnah of His Messenger (peace be upon him), and discuss things with scholars to know the truth according to proofs, not according to the imitation of so and so. I also advise the knowledge seekers to understand religion, take knowledge from the Shar`y proofs, cooperate in good and piety,

recommend one another to the truth and keep patient. They should spread knowledge between the people in Masjids (mosques) and other places during Khutbahs (religious sermon), symposiums and seminars, in schools, universities and everywhere. May Allah grant success to all!

59- An interview held by the representative of Al-Mujtama` Magazine on the Iraqi invasion of Kuwait

Q: The tyrannical Ba`thist regime in Iraq committed transgressions against Kuwait. It captured their lands and frightened the Kuwaitis. Some people consider this act permissible, claiming that it paves the way to Muslim unity. Does the Islamic Shari`ah permit the way adopted by the Iraqi regime to achieve the Muslim unity?

A: Praise be to Allah. Peace and blessings be upon the Messenger of Allah, his family, Companions and those who follow his guidance!

Undoubtedly, the acts committed by the ruler of Iraq against Kuwait are forms of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Shari`ah condemns and warns against transgressions, aggression, bloodshed, and devouring of money wrongfully. This ruling applies to any oppressor even if he is Muslim, let alone one who is an atheist Ba`thist person, even if he occasionally pretends to be a Muslim or raises Islamic slogans. The disbelieving person shows hypocrisy, when it is needed, then his original nature prevails. Allah (may He be Praised) says concerning people

of such characteristics, ﴿Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴾ ﴿(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth - Islâm).﴾

Whoever claims that the action of the ruler of Iraq aiming at paving the way to Muslim unity is permitted by Shari`ah is wrong. This act has nothing to do with the Muslim unity. Achieving this unity is sought by those who are upright and preserve the limits of Shari`ah. They call to achieve, not to oppose, it by words, deeds and beliefs.

Q: Some people opposed the coalition forces that liberated Kuwait, claiming that these are non-Muslim troops. Meanwhile, those people advocated the disbelieving regime in Iraq thinking that it was a legal ruling system. Does Shari`ah allow advocating this regime, even if it is a tyrannical one, just because of the sympathy of the Christian westerners towards the Muslim oppressed?

A: It is impermissible to support an oppressor even if they are Muslims, as the Prophet (peace be upon him) said, ﴿Help your brother whether he is an oppressor or oppressed," A man said, "O Allah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how

shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him.)

The Prophet (peace be upon him) ordered Muslims to defend the oppressed, even if they are non-Muslims. Hence, the sin and crime committed by an oppressor, when the oppressed is a Muslim, is more dangerous. Allah (may He be Praised) says, (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)) Helping the oppressor in his aggression is not part of righteousness and piety.

There is nothing wrong with seeking help from and supporting some non-Muslim countries to save the oppressed Muslims from the oppressor. The Prophet (peace be upon him) hired the pagan guide `Abdullah ibn Urayqit Al-Dayly, to guide him to Madinah during his emigration. Additionally, he borrowed suits of armors from Safwan ibn Umayyah to fight Hawazin in the battle of Hunayn, while Safwan was a disbeliever. He also used the Jews to take care of the palms and the fields in Khaybar. They agreed that the harvest was to be divided in half between them and the Muslims. This was because the Muslims were busy in Jihad (striving/fighting in the cause of Allah). There is an abundance of evidence that there is nothing wrong with seeking the help of non-Muslims,

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when necessary to fight the people committing Shirk (associating others with Allah in His Divinity or worship). Based on the evidence mentioned before and the others provided by the scholars concerning this issue, there is no harm for the ruler or authorities to seek help from anyone who is most likely beneficial for the oppressed.

Q: Some people hastened to pledge allegiance to the tyrant of Iraq just for his raising the slogans of Islam. They did so, in spite of his shameful history which records his crimes against Islam and Muslims and his current situations that are not different from the past ones. Does Shari`ah approve the pledge of allegiance to a tyrant who openly declares Shirk just because of his sweet-talks about Islam? What is the ruling on a person who pledges allegiance to or supports this tyrant?

A: Undoubtedly, supporting and pledging allegiance to this tyrant is one of the most fatal mistakes and crimes, which result in harming the Muslims. One of the conditions of making Bay`ah (pledge of allegiance) is that the person to whom Muslims pledge allegiance is a Muslim who benefits them and brings them no harm.

This condition can not be met by the atheist ruler of Iraq who caused various harms to the Muslim Iraqis and invaded a neighboring country. Above all, he adopted the Ba`thist creed. He, like the hypocrites, raised the Islamic slogans, offered Salah with Muslims and pretended to be a Muslim. Yet, this was useless due to the corrupt `Aqidah (creed).

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Allah (may He be Praised) has shown their mischievous qualities and manners in the Qur'an. He (Exalted be He) has stated that they will be in the lowest depth of hell Fire on the Day of Resurrection. He says, (Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.) ((They are) swaying between this and that, belonging

neither to these nor to those) Allah (Glorified and Exalted be He) also says: (Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.) (Except those who repent (from hypocrisy), do righteous good deeds) I ask Allah to guide the ruler of Iraq and his oppressing supporters and to rescue them from deviation. I ask Him also to protect the Muslims from their evils and evils of others, for He is the best One asked for help.

Q: Some people are inclined towards the view that the disaster that afflicted Kuwait was a kind of punishment from Allah because of the widespread corruption of Kuwaitis. On the other hand, some are of the view that Kuwait was one of the countries which fought corruption and was active in calling to goodness, enjoining good and forbidding evil. The Kuwaitis are active among other Muslim people in offering charitable activities and calling to Islam. Allah tests them with calamities because of their faith. How can you explain

this catastrophe from the Islamic perspective?

A: Undoubtedly, sins have bad impacts on the society where the sinners are not deterred. Allah (Glorified and Exalted be He) says, (And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).) Allah (Glorified and Exalted be He) also says: (Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.)

Moreover, the Prophet (peace be upon him) said, (If acts of disobedience are done among any people and they do not change them, Allah will soon punish them all.) Sins have great evils and worse consequences. The catastrophes, the power of enemies and afflictions that Muslims suffer are the results of sins. Concerning what happened on the Day of Uhud to the Prophet (peace be upon him), the best of creation, and his Sahabah (Companions) who are the best of creation after the prophets, Allah (Glorified and Exalted be He) says, (And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love.)

The result of their disobedience was granting the enemy power over them. Allah then says, (Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.) Another Ayah (Qur'anic verse) reads, ((What is the matter with you?) When a single disaster smites you) i.e. on the day of Uhud: (although you smote (your enemies) with one twice as great) i.e. on the day of Badr: (you say: "From where does this come to us?") Allah (may He be Praised) clarifies, (Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.) These Ayahs (Qur'anic verses) point out that the defeat was a result of the greediness of the archers who failed in their task because of their dispute and disobeying the Prophet's command. As a result, Allah gave the enemy power over them and the Prophet and his Sahabah were exposed to defeat, some were killed and others were wounded. The Prophet himself was wounded and his canine tooth was broken, and the helmet on his head was smashed.

Sins yield many evils and worse consequences. Every Muslim is obliged to hasten to perform Tawbah and be careful of them.

Q: What is your advice to the rulers and people of Kuwait after they attained liberation

and achieved victory over the enemy?

A: I advise the people of Kuwait and all other people to hasten to perform Tawbah (repentance to Allah)

and rectify themselves. They should be keen to establish the Shari`ah in their country and to enjoin good and forbid evil, whether or not they are afflicted with these calamities.

Undoubtedly, they can learn a lesson from the calamity caused because of the ruler of Iraq. We ask Allah to make it a cause to expiate the sins committed by Muslims in Kuwait and others. However, the people of Kuwait, both individuals and governments, have to fear Allah and reconcile their disputes. They have to apply the rulings of Shari`ah with regard to all their affairs. They have to hasten to perform sincere Tawbah. They have to account themselves for their deeds and strive for the sake of Allah so that they are not afflicted by any other calamity. This is the way to salvation and safety in this world and the Hereafter.

Every Muslim, all over the world, is obliged to fear Allah, to hold themselves accountable for their deeds, to make Tawbah, apply the purified rulings of Shari`ah, be firm in obeying Allah and His Messenger until the last day of their life. This is the way to salvation and safety in this world and the Hereafter. Allah (Glorified and Exalted be He) says, ﴾O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.﴿

Allah (Glorified be He) also says: ﴾O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].﴿ ﴾And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves﴿ Allah (Glorified and Exalted be He) also says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

Moreover, Allah (Glorified and Exalted be He) says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ Allah (Glorified and Exalted be He) also says: ﴾And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.﴿ Allah (Glorified be He) also says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ Every Muslim, all over the world is obliged to fear Allah, enjoin good, forbid evil, and strive to do so. They have to beware of sins, perform sincere Tawbah from all past sins, be firm in obeying Allah and His Messenger until the last day of their life and advise each other to do so. Allah (Glorified and Exalted be He) says, ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴿

This Ayah refers to Allah's promise for those who are upright in His religion that He grants them success and victory in the worldly life and safety and Jannah (Paradise) in the Hereafter. May Allah grant all Muslims success and guidance!

Allah (may He be Praised) may allow time for some disbelievers and sinners and may not hasten the punishment for a sound wisdom and great secret. Among these secrets is giving them a more dangerous punishment in the Hereafter, as He (may He be Praised) says, ﴾Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.﴿ The Prophet (peace be upon him) said, ﴾When Allah intends good for His slave, He punishes him in this world, but when He intends an evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection.﴿

I ask Allah to save us and all Muslims from His wrath and help avoid the means leading to His punishment and grant us the good outcome for He is Most Generous, Most Gracious! May peace and blessings be upon His Messenger and our Prophet Muhammad ibn `Abdullah, his family, and Companions!

60- An appeal to help

Muslims in Bosnia and Herzegovina

From `Abdul-`Aziz ibn `Abdullah Ibn Baz to all Muslims who may receive this message, be they governments or individuals. May Allah grant you success in doing whatever pleases Allah and may He make the Truth triumphant through you! Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.); to proceed:

Your Muslim brothers in the Republic of Bosnia and Herzegovina are being tortured and killed by the enemies of Allah. They undergo all sorts of torture and oppression. It is your duty to support them by all possible means including money, power, and Du`a' (supplication) to Allah for them. In this way, you will be acting upon the Saying of Allah (Glorified and Exalted be He): ﴾The believers are nothing else than brothers (in Islâmic religion).﴿ You are also following the saying of Allah (may He be Praised): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ The Prophet (peace be upon him) also said: ﴾"A believer to another believer is like a wall of bricks supporting each other". Illustrating this, the Prophet (peace be upon him) then interlaced his fingers together.﴿ Also he (peace be upon him) said: ﴾The similitude of believers in regard to mutual love,

affection, and empathy is that of one body; when any of its limb aches, the whole

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body aches, due to sleeplessness and fever.) (Agreed upon by Al-Bukhari and Muslim).

Also it is authentically reported that the Prophet (Peace be upon him) enjoined the believers to stand up for the oppressed by his saying: (A Muslim is the brother of a fellow-Muslim. He should neither commit oppression against him nor give him up to an enemy.) (Agreed upon by Al-Bukhari and Muslim).

Since Allah makes it obligatory upon all Muslims to support their Muslim brothers against the enemies of Allah, your Muslim brothers in the Republic of Bosnia and Herzegovina are struggling against the Serbs and others of the enemies of Allah. Therefore, it is obligatory upon Muslims to support them as much as they can based on the religious texts from the Qur'anic Verses and Hadiths that enjoin this. Also because Allah (Glorified and Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) The Prophet (peace be upon him) also says: ("What I have forbidden to you, avoid it; what I have ordered you [to do], do as much of it as you can.") They are the most deserving of the funds of Zakah (obligatory charity) and other resources

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as support for them in their struggle against the enemies of Allah (Glorified and Exalted be He). We hereby recommend all relief agencies in the Kingdom of Saudi Arabia and all other countries to look after them and raise donations for them from the funds of Zakah and other resources.

It is Allah whom we implore to guide all Muslim governments and individuals to do all that is good, to make His religion triumphant through them, to discourage His enemies, and to help Muslims support their oppressed brothers everywhere. May Allah help our brothers in the Republic of Bosnia and Herzegovina and in all other countries do whatever pleases Him! May He grant them sound understanding of the religion, unite them in doing good, make those who lead them the best among them, set their leaders right and decree their triumph over His enemies! Truly Allah is Capable of doing so.

May Allah's Peace, Mercy and Blessings be with you!

President of the Constituent Council

of the Muslim World League in Makkah Al-Mukarramah

Chairman of the Departments of Scholarly Research,

Ifta', Da`wah and Guidance

in the Kingdom of Saudi Arabia

61- An appeal to the Muslim nation to help Bosnia and Herzegovina

This is an appeal from 'Abdul-'Aziz ibn 'Abdullah Ibn Baz to all Muslims everywhere.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

You are aware of what the people of Bosnia and Herzegovina are suffering of oppression, persecution, murder, displacement and merciless war that destroys everything. This war is launched by an aggressive and disbelieving state that hates Islam and Muslims. This state, Serbia, does not respect the ties of kinship or treaties.

All Muslims, peoples or governments, should hasten to help Muslims with all means of support; food, medicine, influence and other kinds of help. Everybody should do what they can. Allah (Glorified and Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ ; ﴾So keep your duty to Allâh and fear Him as much as you can﴿ ;

﴾And spend in the Cause of Allâh (i.e. Jihâd of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).﴿ ; ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴿ and: ﴾Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.﴿ The Prophet (peace be upon him) said: ﴾A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor give him up (to an enemy).﴿ (Agreed upon by Al-Bukhari and Muslim). The Prophet's saying, "nor give him up (to an enemy)" means that the Muslim never lets his brother down. The Prophet (peace be upon him) said: ﴾He who equips a warrior in the Cause of Allah (is like one who actually fights) and he who looks after the family of a warrior in the Cause of Allah in fact participated in the battle.﴿ and: ﴾The example of those who spend their wealth in the Cause of Allah is like the one who is fasting by day and praying by night.﴿ The Prophet (peace be upon him) said: ﴾A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him.﴿

There are many Ayahs (Qur'anic verses) and Hadiths that denote the virtue of fighting in the Cause of Allah, paying charity for the Sake of Allah, helping the wronged and deterring the wrongdoers.

I advise all Muslims to give urgent aid to their brothers and sisters in Bosnia through the authorized and reliable agencies, including the Supreme Organization for Raising Donations for the Muslims of

Bosnia and Herzegovina, headed by Prince Salman ibn `Abdul-`Aziz, governor of Riyadh.

I advise all Muslims to donate to it until Allah grants victory to Muslims and their helpers in Bosnia and Herzegovina, lets down the wrongdoers and the war comes to an end. Muslims in this area deserve to receive help from the funds of Zakah (obligatory charity) and other means of donation. It is to be taken into consideration that donations are deposited in the Bank of Riyadh, Al-Rajihi Bank and Al-Ahli Bank.

Allah is the One asked for supporting His religion, keeping His Word high, granting victory to our brothers in Bosnia and Herzegovina upon their enemies from among the Serbians and others and suppressing the enemies of Islam everywhere. I also ask Him to grant success and victory to those who fight in His Cause everywhere over their enemies. He (Glorified and Exalted be He) is All-Hearer of invocations and Ever-Near of response.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

62- Obligation upon all Muslims to support the oppressed Muslims in Bosnia and other states as much as they can

All praise be to Allah, may peace and blessings of Allah be upon the Messenger of Allah and upon his family, Companions and those who follow his guidance!

Whoever knows the status of Muslims in Bosnia and Herzegovina and what they have suffered of oppression at the hands of the Croats, the Serbs, and their helpers, will grieve and suffer greatly because of their negligence and abandonment of their fellow Muslim brothers. Muslims do not support them sufficiently in a way that enables them to defend themselves and restore what was usurped of their land. Allah has ordained the support of the oppressed and deterrence of the oppressors whether Muslims or non-Muslims. Allah (Glorified and Exalted be He) says: (And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command)

If Allah orders Muslims to fight against the aggressive Muslim group until it returns back to the truth and justice, it would be more worthy for them to fight against the unbelieving groups that commit aggression. Allah (Exalted be He) says:

﴾And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper.﴿ This means that no one should help or protect them. Allah (Exalted be He) says: ﴾The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.﴿ and: ﴾but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance﴿

It was authentically reported that the Prophet (peace be upon him) ordered the support of wronged people. He (peace be upon him) said: ﴾"Help your brother whether he is an oppressor or oppressed," A man said, "O Allah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him."﴿ Supporting the wronged people and deterring the oppressors everywhere and from any race is a logical, instinctive and legal obligation.

All Muslim states, Security Council and the United Nations have to help the oppressed people in Bosnia and other states with money, arms and soldiers. They should also deter the oppressors

by all means until they give up their aggression and the oppressed people get all their rights. Whoever does this for the Sake of Allah will acquit himself of responsibility before Allah and will receive a great reward for his efforts. By doing so, people will feel safe, rights will be returned to their rightful owners and an end will be put to the aggression of the oppressors. Allah (Glorified and Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ and: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ The Prophet (peace be upon him) said: ﴾Be on your guard against committing oppression, for oppression is a darkness on the Day of Recompense﴿ and: ﴾Allah (Exalted and Glorified be He) says: "O my servants, I have forbidden wrong for Myself and have forbidden it among you, so do not wrong one another."﴿ The Prophet (peace be upon him) also said: ﴾A Muslim is the brother of another Muslim, so he should not oppress him, nor should he hand him over (to an oppressor). Whoever fulfills the needs of his brother, Allah will

fulfill his needs.﴿

There are many Ayahs (Qur'anic verses) and Hadiths that make it obligatory to help the wronged, deter the oppressors, cooperate in goodness and recommend one another to the truth and patience in supporting it.

Allah is the One asked for supporting the oppressed everywhere, humiliating the wrongdoers, setting right the affairs of all Muslims, appointing as leaders those who are the best among them, setting right their leaders, supporting them with the truth, backing the truth with their efforts and safeguarding all Muslims against misleading temptations and insinuations of Satan. Allah is the Most Bountiful, the Most Generous.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A call for hastening to support Muslims in Bosnia and Herzegovina

All praise be to Allah. Peace and Blessings of Allah be upon the Messenger of Allah and upon his family and Companions!

The Muslim World League in Makkah appeals to the international community and Muslim governments to hasten to support Muslims in the Republic of Bosnia and Herzegovina with military forces that help them defend themselves and repel the oppressive Serbs.

Undoubtedly, anyone who has the least amount of knowledge and a desire for justice realizes the severity of Serbian oppression and aggression against Muslims in Bosnia and Herzegovina. Serbs should be prevented from exceeding the limits and punished in order to deter their oppression and force them comply with the international pacts. This should be done also to rescue Muslims in Bosnia and Herzegovina from their oppression and continuous aggression which disregard international conventions.

O Muslim rulers, you must support your brothers, defend them

and ask the international community to use its influence to stop the aggression of the Serbs and to punish them severely to make them abide by the international conventions that Muslims in Bosnia and Herzegovina abide by.

Allah is the One Who is asked to support Al-Haqq and the truthful people and to suppress the evil and its party. We ask Allah also to send His wrath that cannot be repelled upon the Serbian criminals. He is the Most Generous and Most Bountiful. Peace and blessings be upon our Prophet Muhammad and upon his family and Companions.

`Abdul `Aziz ibn `Abdullah ibn Baz

Head of the Constituent Assembly

of Muslim World League in Makkah

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64 - Help the Muslims

in Bosnia and Herzegovina with money and weapons

His Eminence Sheikh `Abdul `Aziz ibn `Abdullah ibn Baz the General Mufty of the Kingdom of Saudi Arabia and the chairman of the Council of Senior Scholars called upon all Muslims, governments and citizens, to support the Muslims of Bosnia and Herzegovina and provide them with the finances and arms they need.

This came in the words given by His Eminence in his address to the Muslim masses, in which he said:

"The Muslims in Bosnia and Herzegovina are overpowered by the Serbians who subject them to murder, abuse, injustice and transgression which Muslims have steadfastly endured due to their strong faith; and given that they there are in dire need of support and help of their brother Muslim governments and citizens, I advise all Muslims to stand by their side and support them with money, weapons, and Du`a' (supplication).

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Allah (Glorified and Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ Allah (Glorified be He) also says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ Allah (Glorified and Exalted be He)

also says: ﴾Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allâh's religion - Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought Allâh's religion - Islâmic Monotheism).﴿ Allah (Glorified and Exalted be He) also says: ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴿ The Prophet (peace be upon him) stated, ﴾The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.﴿ The Prophet (may Allah's Peace and Blessings be upon him) also says: ﴾A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands, by interlacing his fingers.﴿ The Prophet (may Allah's Peace and Blessings be upon him) also says: ﴾"Anyone who fulfills the needs of his brother, Allah will fulfill his needs."﴿ (Agreed upon by Imams Al-Bukhari and Muslim)

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There are so many Ayahs (Qur'anic verses) and Hadith regarding the virtue of Jihad (fighting/striving in the Cause of Allah), cooperation in righteousness and piety, and Muslim support of one another as much as they can, especially against the enemy.

A form of cooperation in righteousness and piety is to make Du`a' for these Muslims in Qunut (supplication recited while standing after bowing in the last unit of Prayer) following the practice of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) (may Allah be pleased with them). He (peace be upon him) used to, during the times of afflictions and enemy attacks, offer Qunut after rising from Ruku` (bowing) in the last Rak`ah (unit of Prayer) asking Allah to remove it. He did so frequently in the Fajr (Dawn) Prayer and Maghrib (Sunset) Prayer, and sometimes in all five Prayers.

O Muslims! Hasten to support your fellow brothers in Islam in the Bosnia and Herzegovina as much as you can with money, weapons, and Du`a', that Allah may accept these deeds and grant them victory. The enemy attacked them and supported other enemies against them. Allah (Glorified and Exalted be He) has made it obligatory upon all Muslims to cooperate in righteousness and piety, to hold firm to the rope of Allah against their enemies and ask Allah to grant them victory over the enemy and a noble end. Allah (Glorified be He) states: ﴾Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ Allah (Glorified be He) also says:

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﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿

I ask Allah (Glorified and Exalted be He) by His Most Beautiful Names and Supreme Attributes to grant the Muslims of Bosnia and everywhere victory over their enemies, to unify them upon Al-Haqq (the Truth) and cause them to adhere to the guidance, to turn the calamity of evil against the enemy, and to humiliate them. He has power over all things.

May Allah's Peace and Blessings be upon His Messenger, our Prophet Muhammad, and upon his

family, Companions and followers in righteousness!

65- Appeal to Muslims to help Chechnya

From `Abdul-`Aziz ibn `Abdullah Ibn Baz to our Muslim brothers; may Allah guide you and us to follow the path of His righteous slaves and make you and us among those who support His upright Din (religion)! Amen.

May Allah's Peace and Blessings be upon you.

Allah (Exalted be He) says: ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴿ ﴾(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴿ ﴾And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴿ and: ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴿ and: ﴾Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.﴿

It was authentically reported that the Prophet (peace be upon him) said: ﴾The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any of its limbs aches, the whole body aches, due to sleeplessness and fever.﴿ The Prophet (peace be upon him) is also reported to have said: ﴾"A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands, by interlacing his fingers.﴿ In another Hadith the Prophet (peace be upon him) said: ﴾He who equips a warrior in the Cause of Allah (is like one who actually fights) and he who looks after the family of a warrior in the Cause of Allah in fact participated in the battle.﴿ He (peace be upon him) also said: ﴾Use your property, your persons and your tongues in striving against the Mushrikun (unbelievers).﴿

There are many Ayahs (Qur'anic verses) and Hadiths which are known to us that indicate the superiority of Jihad (fighting/striving in the Cause of Allah) and encourage the virtue of participating in and donating one's property to equip those who fight in the Cause of Allah.

Therefore, Muslims are bound to hasten to rescue their Chechen brothers who are defending their lands against the oppressive and aggressive attacks of the Russians. They are in need of a helping hand so that they can resist the immense and heavily armed enemy of Russia.

Sacrificing one's life and property for the sake of helping the Mujahids (those striving/fighting in the Cause of Allah) is one of the best deeds through which one can draw near to Allah. They are the worthiest of all people to be given Zakah (obligatory charity) and other charities. Chechen Muslims are in dire need of help to fight the enemy of Islam and Muslims. They are trying their best to purge the Muslim land of Chechnya from the atrocious aggression of the disbelieving communists and others.

It is the duty of rulers and wealthy Muslims to aid and support the Chechen fighters. I call upon all my Muslim brothers of rulers and wealthy Muslims to donate a portion of the wealth Allah has bestowed upon them to their Muslim Chechen brothers. They should help them with the money of Zakah that Allah prescribed on their money to eight rightful recipients or categories Allah (Glorified and Exalted be He) defined in Surah Al-Tawbah, which include our brothers fighting in Allah's Cause in Chechnya.

In more than one Ayah (Qur'anic verse)

Allah (Blessed and Exalted be He) has made it obligatory on the wealthy Muslims to give their Zakah to their fellow Muslims. In one Ayah, Allah (may He be Praised) says: ﴾And those in whose wealth there is a recognised right﴿ ﴾For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).﴿ and: ﴾Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.﴿ and: ﴾The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.﴿ and: ﴾And spend in the Cause of Allâh (i.e. Jihâd of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).﴿ Allah (may He be Praised) grants instant reward for the assistance which a Muslim gives to his brother. The reward may also be given to him in the Hereafter on a day when neither wealth nor children will be of any benefit except those who turn to Allah with a sound and sincere heart. Allah may also protect that charitable Muslim from suffering some calamities which might have befallen him or his property but for Allah's mercy and the charity he donates. Allah repels the evil of calamities due to the charities and the good deeds one performs. Allah (Glorified and Exalted be He) says: ﴾And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward.﴿ and:

﴾and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.﴿ The Prophet (peace be upon him) said: ﴾The wealth of a man will not diminish by giving charity.﴿ and: ﴾Charity extinguishes (i.e., removes) the sins as water extinguishes fire.﴿ and: ﴾Save yourself from Hell-fire even by giving half a date-fruit in charity.﴿ Your Muslim brothers in Chechnya are suffering from the woes of hunger, loss of lives, and homelessness. They are in dire need of clothing, food, medicine and weapons that assist them in fighting their enemies. Stretch a hand of sympathy to them by giving them of the bounties that Allah has favored you with. Be sure that by this act Allah will bless your wealth and double your reward. As mentioned earlier, Allah (may He be

Praised) says: ﴾And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward.﴿ and:

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﴾and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.﴿

The Prophet (peace be upon him) is reported to have said in a Hadith Qudsy (Revelation from Allah in the Prophet's words): ﴾Allah (the Exalted) says: "O child of Adam, give in charity and I will give it you."﴿

We ask Allah (Glorified and Exalted be He) to grant double reward and accept the good deeds of those who participate in assisting their brothers of the Mujahidun in Chechnya. May Allah give His support to them and all Mujahidun everywhere. May He help them remain steadfast, grant them understanding of His religion, make them truthful and sincere and grant them victory over the enemies of Islam wherever they may be. Allah Alone is able to do this. May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

As-salamu alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

66 - The Islamic bond is the best means for uniting Muslims

Praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah, his family, Companions and those who follow his guidance!

The Islamic brotherhood among the Muslim peoples is the strongest bond that unites the Muslim Ummah (community) and harmonizes it to be strong and solid in the face of the lurking enemies amongst Kafirs (disbelievers/non-Muslims) and hypocrites. This is the blessing of affection between Muslims, which Allah (Glorified be He) bestowed upon His Prophet Muhammad, and reminded him of it when stating: ﴾He it is Who has supported you with His Help and with the believers.﴿ ﴾And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise.﴿ Allah reminds all Muslims, male and female, of this grace bestowed upon them in His (Glorified and Exalted be He) statement: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴿

Allah (Exalted be He) also says: ﴾The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.﴿ The Prophet (peace be upon him) stated: ﴾"Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbor malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allah, as brothers. A Muslim is the brother of a Muslim; he neither oppresses him nor does he look down upon him, nor does he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honor."﴿ (Related by Imam Muslim in his Sahih (authentic) Book of Hadith) There are many Ayahs (Qur'anic verses) and Hadith to the same effect.

This special blessing incites the hatred of the enemies of Islam and they work hard to disunite the Ummah and sow dissention. They create disputes to make the Ummah lose strength and to easily humiliate and overpower it. As they put it, "divide and rule".

The most efficient means that enemies make use of are the audio, written, and visual media which

provide false and

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distorted information that sow evil, sedition, hatred and dissention among Muslims.

Amongst the foremost obligations upon all Muslims, particularly scholars and fair media officials, is to confront such malignant campaigns that exploit events to cast doubts and undermine confidence among all Muslims, individuals, groups, rulers and citizens.

This year, in particular, many world news agencies that serve the schemes of the enemies of Islam and cater to Christian and Masonic centers plan cunningly to provoke all the world against the so-called fundamentalists. They wish to dispraise and cast aspersions on committed Muslims who adhere to the true fundamentals of Islam and reject the notion of merging our faith with other cultures and false religions.

Some Muslim media professionals have fallen into the trap of the enemies and have begun to circulate such anti-Islamic information unaware of their real intentions, or for achieving personal gains. In this way, they support the enemies against Islam and Muslims, instead of carrying out their obligation to confront the enemies of Islam and foil their plots by stressing the importance of our faith and the bonds of brotherhood among Muslim peoples. Inevitable individual errors

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should not be an excuse for justifying the slander of Islam and Muslims and sowing dissention among Muslims.

Therefore, I would like to advise all Muslims including media professionals and others in the Islamic countries and elsewhere to warn against all the plots of the Kafirs, hypocrites and those who follow their way. They must ensure that the Islamic media do not become a means of casting doubts on Islam and the callers to it; sowing dissention among the scholars of the Ummah, and disputes among rulers and citizens, as well as scholars and laypeople. They should do their best to bring Muslims together and unite them, calling upon rulers and citizens to adhere to Islam and seek the judgments of the Shari`ah (Islamic law). They should exhort one another to cooperate upon this in the proper manner, through sincere advice, righteous deeds and good conduct. Allah (Glorified and Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ Allah (Glorified be He) also says: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿

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The Prophet (peace be upon him) stated: ﴾"Belief is sincere advice. Upon this we asked: To whom, Messenger of Allah? He replied: To Allah, His Book, His Messenger and to the leaders and the Muslims in general."﴿ (Related by Muslim in his Sahih Book of Hadith) It is reported that Jarir ibn `Abdullah Al-Bajali (may Allah be pleased with him) said: ﴾I gave the pledge of allegiance to the Prophet (peace be upon him) to offer Salah (Prayer), pay the Zakah (obligatory charity) and to give sincere advice to every Muslim.﴿ (Agreed upon by Imams Al-Bukhari and Muslim)

I also advise scholars and callers to Al-Haqq (the Truth) to avoid demonstrations and marches that harm the Da`wah (calling to Islam) and sow dissention among Muslims and sedition between rulers and citizens. We must follow the way leading to Al-Haqq and adopt means that benefit rather than harm, unite rather than divide, spread Da`wah, and present Muslims the obligations they must fulfill through useful books, tapes, lectures, and the Friday Khutbah (sermon) that manifest and call for Al-Haqq and clarify and warn against falsehood. We must also make

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purposeful visits to rulers and officials providing written or spoken advice with compassion, wisdom and in a good manner. Describing the Prophet Muhammad (peace be upon him), Allah (Glorified and Exalted be He) states: ﴾And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴿ He (Glorified and Exalted be He) revealed to Musa (Moses peace be upon him) and Harun (Aaron peace be upon him) when He sent them to Pharaoh: ﴾"And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."﴿ The Prophet (peace be upon him) stated: ﴾Give people good tidings and do not fill them with aversion; treat them with ease and do not be hard on them; love each other, and do not differ.﴿ The Prophet (may Allah's Peace and Blessings be upon him) also says: ﴾"Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective."﴿ He (peace be upon him) also said: ﴾Anyone who is deprived of forbearance and gentleness is, in fact, deprived of all good.﴿ All such Hadith are Sahih and authentically reported from the Messenger of Allah (peace be upon him).

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It is narrated in the Sahih Book of Hadith of Muslim on the authority of `Aishah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾O Allah, anyone who (happens to) acquire some kind of control over the affairs of my people and is kind to them, be kind to them; and anyone who (happens to) acquire some kind of control over the affairs of my people and is hard upon them, be hard upon them.﴿ There numerous Hadith to the same effect.

We ask Allah to set right the affairs of all Muslims, unite them on Al-Haqq, guide their leaders and inspire them to apply His Shari`ah, abide by it and prefer it to what opposes it. We ask Allah also to grant victory to His religion through them and help them set right their spiritual and worldly affairs, grant them happiness and salvation in this life and the Hereafter. May Allah guide the Muslim scholars to carry out their obligations in a way that pleases Him; bless their efforts, enable them to support Al-Haqq, and guide them to all that benefits the people and their countries! Indeed, He alone is Able to do this. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions! As-salamu `alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

67- Means of obtaining Allah's Victory for the believers over their enemies

All praise be to Allah, Lord of the Worlds. The good end shall be for the pious. Peace and blessings be upon the Servant and Messenger of Allah, the best of His Creation whom He entrusted with His Wahy (Revelation), our Prophet and Master Muhammad ibn `Abdullah, and upon his family, Companions and whoever follows his way and guidance until the Day of Resurrection. To proceed,

I would like to thank Allah (Glorified and Exalted be He) for granting me the opportunity to meet some of my fellow Muslims at the holiest place on earth, namely Makkah Al-Mukarramah to recommend one another to Al-Haqq (the Truth), cooperating in righteousness and Taqwa (fearing Allah as He should be feared), and pointing out the means of attaining victory over the enemies of the Muslims. I ask Allah (Glorified and Exalted be He) to bless this meeting, to set right the affairs of our hearts and deeds, to grant victory to His Religion and make it superior, to set right the affairs of all Muslim rulers, to grant them comprehension of religion and help them rule with His Judgments among His Servants. I also ask Allah (Glorified and Exalted be He) to help the rulers of this country work for the good of the community, to surround them with a good retinue, to make Al-Haqq victorious and falsehood defeated by them and to make them of those who are guiding and guided.

Indeed, Allah (Exalted be He) is the Best One sought for help. I would like to thank the officials of this club, at the head of them, His Eminence, Dr. Rashid ibn Rajih, head of Um Al-Qura University and chairman of the club for inviting me for this meeting. May Allah grant us all success and set right our affairs. Verily Allah is All-Hearing, Ever-Near.

Dear fellow Muslims, His Eminence, Dr. Rashid - may Allah protect him - mentioned that I am the Chairman of the Council of Senior Scholars and I would like to correct this error, for the chairmanship of the council rotates among five members and I am one of them, so I am not the chairman of the council but one of its chairmen. As for the topic of the lecture, entitled "The means of attaining Allah's Victory for the believers over their enemies," it should be clear that Allah (Glorified and Exalted be He) provides the means for victory and defeat. The believers should adopt and abide by the means of victory everywhere; at the Masjid (mosque), at home, on the road, and when fighting the enemies. The believers should adhere to the Commands of Allah, advise Allah's Servants for His Sake and avoid the sins that lead to defeat. It is a sin to neglect the material causes of victory, for they are indispensable as much as the religious ones. Neglecting any of these causes leads to disappointment, as Allah (Glorified and Exalted be He)

says: ﴿O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴾ This Noble Ayah (Qur'anic verse) addresses all the believers and points out that Allah (Glorified and Exalted be He) will help them when they help Him. Helping and supporting Allah (Exalted be He) on the part of the believers means following His Shar` (Law), defending His Religion

and undertaking what He made Obligatory. Allah is not, at all, in need of His Servants; it is they who need Him (Exalted be He). In this regard, Allah (Glorified and Exalted be He) says: ﴾O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise.﴿ ﴾If He willed, He could destroy you and bring about a new creation.﴿ All creatures - mankind, Jinn (creatures created from fire), kings and laymen - are in need of Allah (Exalted be He) and all are poor in relation to Allah for He (Glorified and Exalted be He) is The One Who is The Ever-Affluent, The Ever-Praiseworthy. Thus, helping Allah (Glorified and Exalted be He) is to support and help His Shar`, Religion, what He sent His Messenger with and what He revealed in His Ever-Glorious Book. When Muslims help Allah's Religion and Allies, Allah (Exalted be He) will support them against their enemies and grant them a good outcome. Allah (Glorified and Exalted be He) says: ﴾So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious)﴿ and: ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴿ Patience and Taqwa should be exercised by supporting Allah (Exalted be He) and His Religion

and by recommending one another to do this in secret and in public, in adversity and prosperity, during the state of Jihad (fighting/striving in the Cause of Allah), and in all cases.

Warning against taking as retinues those other than the believers, in His Saying: ﴾O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand.﴿ Allah (Glorified and Exalted be He) points out at the end of the Ayah that if the believers are patient and pious, the plotting of their enemies will not harm them in any way. ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴿ In another Ayah, Allah (Glorified and Exalted be He) says: ﴾but if you persevere patiently, and become Al-Muttaqûn (the pious - See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).﴿ and: ﴾Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (good-doers - see V.2:112) to be lost."﴿ and: ﴾and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).﴿ Helping Allah (Glorified and Exalted be He) is to follow and preserve His Shar` as He says: ﴾If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ This is like

the saying of the Prophet (peace be upon him) to Ibn `Abbas (may Allah be pleased with him): ﴾Be watchful of Allah (Commands of Allah), and He will take care of you. Be watchful of Allah and He will protect you.﴿ Anyone who is watchful of Allah (Exalted be He) by following and preserving His Religion will be granted His Support and will be protected from the plotting of the enemies. Allah (Glorified and Exalted be He) says: ﴾and (as for) the believers, it was incumbent upon Us to help (them).﴿ The believers are those who adhere to the Religion of Allah, obey His Commands and keep away from His Prohibitions. Allah (Glorified and Exalted be He) says: ﴾No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of

sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.》《Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).》 The believers are pious people and Allies of Allah who help His Religion and whom He helps, protects against the plotting of the enemies, and grants a good end. In the Ever-Glorious Qur'an, Allah (Glorified and Exalted be He) says: 《Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.》《Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).》 Such are the helped people who are promised a good end. Then, Allah (Glorified and Exalted be He) points out the characteristics of

those who help Him: 《Those (Muslim rulers) who, if We give them power in the land》 i.e. give full authority 《(they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât》 i.e. they maintain Salah (Prayer) and Zakah (obligatory charity) as Allah (Exalted be He) commands. They offer Salah as Allah (Exalted be He) commands with all its pillars and obligations, give Zakah willingly as Allah (Exalted be He) ordains, enjoin the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). This encompasses all the commands and prohibitions, so that Ma`ruf includes Sawm (Fast), Hajj, Jihad (fighting/striving in the Cause of Allah), dutifulness to parents and all that Allah (Exalted be He) and His Messenger (peace be upon him) commanded. On the other hand, Munkar includes all that Allah (Exalted be He) prohibits, such as all kinds of Shirk (associating others with Allah in His Divinity or worship) and sins. The true believers adhere to Tawhid (belief in the Oneness of Allah/ monotheism), and faithfully show devotion to Allah (Exalted be He) and His Messenger (peace be upon him); besides, they avoid all that Allah (Exalted be He) prohibits in order to gain His Pleasure and avoid His Punishment. Those are the true believers and pious people who are mentioned in Allah's Saying in Surah (Qur'anic chapter) Al-Anfal: 《and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious - See V.2:2), but most of them know not.》 Describing the characteristics of the believers, Allah (Glorified and Exalted be He) uses various expressions, which refer to one thing that was previously mentioned by Allah (Exalted be He): 《But if you remain patient and become Al-Muttaqûn [the pious]》 This includes Salah, Zakah, enjoining the Ma`ruf, forbidding Munkar in addition to

all the Commands of Allah (Exalted be He) and His Messenger (peace be upon him). Of course, this is most likely to include Tawhid, belief in Allah (Exalted be He) and His Messenger (peace be upon him) and acting upon all the reports of Allah (Exalted be He) and His Messenger (peace be upon him) which come under Allah's Saying: 《But if you remain patient and become Al-Muttaqûn [the pious]》 and: 《Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the

Qur'ân as the law of their country in all the spheres of life].) Patience and Taqwa entail carrying out all the commands and giving up all the prohibitions. Supporting Allah (Exalted be He) means to carry out His Commands and quit His Prohibitions out of belief, sincerity, Tawhid and belief in Him (Glorified and Exalted be He) and in His Messenger (peace be upon him), not out of courage, fanaticism, hypocrisy or any cause other than following the Shar`. Helping Allah's Religion entails showing obedience and showing devotion to Allah, glorifying Him, hoping for His Reward and acting upon His Shar` to establish His Religion. Anyone who has these characteristics is considered one of the believers about whom Allah (Glorified and Exalted be He) says: (If you help (in the cause of) Allâh, He will help you, and make your foothold firm.) and: (Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh - Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) -) (The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).) Here, Allah (Glorified and Exalted be He) points out that the bad end which entails curse,

Hell-fire and being expelled from Allah's Mercy will be for those people who do not support Allah (Exalted be He) and His Religion. Their excuses will be futile and they will be cursed and have an evil abode on the Day of Resurrection. On the other hand, those who support and adhere to Allah's Religion will deserve pleasure, honor and a good end; they will enjoy victory in this worldly life and will succeed in the Hereafter by being admitted to Jannah (Paradise) and saved from Hell-fire. We ask Allah to accept you and us among them. The messengers and their believing followers will be granted victory and power over their enemies in this worldly life and will gain victory in the Hereafter by being admitted to Jannah and saved from Hell-fire and the horrors of the Day of Resurrection. Allah (Glorified and Exalted be He) says: (Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).) Such are the helpers of Allah who believe, do righteous deeds, perform Salah, give Zakah, enjoin the Ma`ruf, forbid the Munkar, and defend and adhere to the Religion of Allah. The Ayahs and Hadiths are interpreted and supported by each other. The helpers of Allah are the believers, pious, patient,

faithful and righteous people who, if they are given power in the land, will perform Salah, give Zakah, enjoin the Ma`ruf and forbid the Munkar. They are also those who believe and do righteous deeds as in the previously mentioned Ayah in Surah Al-Nur. They believe in Allah (Exalted be He) and His Messenger (peace be upon him); they believe that Allah is their only Lord Who has the exclusive right to be worshiped and to Whom Alone they show devotion; they believe in His Names and Attributes, and adhere to His Religion in words, deeds, and belief. Those believers are the helpers of Allah and His Religion and are the pious people concerning whom Allah (Glorified and Exalted be He) says: (But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not... harm will their cunning do to you.) They are the believers mentioned in His Saying: (and (as for) the believers, it was incumbent upon Us to help (them).) and: (Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.) (Those (Muslim rulers) who, if We give them power) and: (Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh -

Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) -❩ They are promised succession on earth, authority to practice their religion, substitution of security for fear and of honor for humiliation.

You, Servants of Allah, should comprehend this meaning very well and act upon it in order to be among the helpers of Allah and to deserve the good end

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which Allah (Exalted be He) promises the believers. Allah (Exalted be He) promises His helpers victory, a good end, succession to authority on earth, and substitution of security for fear, because they frightened His enemies for His Sake, adhered patiently to His Religion, fought and sacrificed themselves in His Cause, in hope for His Mercy and fear of His Torment. They sold and surrendered their lives to Allah (Exalted be He), acting upon His Saying: ❨Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise.❩ Those are the helpers of Allah who follow and adhere steadfastly to His Religion, in words and deeds, in security and fear, and in adversity and prosperity. They fight patiently in the Cause of Allah, and so Allah (Exalted be He) promises them a good end. Allah (Glorified and Exalted be He) says: ❨As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."❩ Allah (Exalted be He) promises them guidance and support. When these means were adopted by the Prophet (peace be upon him) and His Companions (may Allah be pleased with them), on the Battle of Badr, they were granted victory over the disbelievers who were greater in terms of power and number than Muslims; nevertheless, Muslims attain victory over them when they adopted these characteristics; they supported Allah's Religion in words and deeds, and they patiently confronted their enemy, so Allah (Exalted be He) gave them power, defeated their enemy, and granted them a good outcome. Similarly, during the Battle of Al-Ahzab (Battle of the Confederates), the Muslims were true and patient and endured greatly even though the disbelievers

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outnumbered them in the battle.

The Muslims patiently endured the siege until Allah (Exalted be He), by His Command, granted them victory over their enemies. He sent down forces (angels) which they did not see and the disbelievers were shaken, driven back disappointed and gained no advantage. This was due to the fact that the Prophet (peace be upon him) and His Companions (may Allah be pleased with them) patiently and obediently endured Jihad against their enemies. Likewise, on the Liberation of Makkah, Allah (Exalted be He) granted Muslims victory over their enemies; they opened Makkah, and defeated Shirk (associating others with Allah in His Divinity or worship) and the army of Hawazin, as a bounty and support from Allah to His Allies. The same took place with the Companions (may Allah be pleased with them) during their fight against the Romans, the Persians, and others; they persistently performed Jihad, so they won; were granted victory and a good end and became leaders of the world. This is the way of Allah with His servants till the Day of Resurrection. If people help Allah (Exalted be He), He will help them. If anyone deviates from the Religion of Allah, He will disappoint them. During the Battle of Uhud, when the Muslims were disrupted and (some of them) violated (the Prophet's orders), they were hit and defeated, even though they were the best of Allah's Creation on earth after the Prophet (peace be upon him) and other prophets, and they included Abu Bakr Al-Siddiq (may Allah be pleased with him), the best of the Ummah (nation based on one creed) after the Messenger (peace be upon him). They also included `Umar (may Allah be pleased with him), the best of the Ummah (nation based on one creed) after the Messenger (peace be upon him) and after Abu Bakr Al-Siddiq. They also included the rest of the elite.

The Muslims were hit due to the disorder brought about by the archers who disobeyed orders and left their sites from which the enemy had crossed. The Prophet (peace be upon him)

ordered the archers to stay in their places and not to leave them even if they saw the enemy conquering the Muslims or the Muslims conquering the enemy. They should not leave their place in any case. When the archers saw that the enemy was defeated on the Battle of Uhud, they thought the battle was over so they left their places. Their commander tried to dissuade them but they insisted, thinking that the disbelievers had been completely defeated and would not come back. However, the enemy returned and inflicted heavy casualties on the Muslims and even attempted to kill the Prophet (peace be upon him), but Allah (Exalted be He) saved him and he was just injured; his front teeth were damaged and seventy people were martyred and many others were injured. In this respect, Allah (Glorified and Exalted be He) says: ﴾And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission﴿ ﴾until (the moment) you lost your courage﴿ referring to the archers ﴾and fell to disputing about the order﴿ i.e. they were disheartened and contended together ﴾and disobeyed﴿ i.e. left the posts the Prophet (peace be upon him) had ordered you to stay in. ﴾after He showed you (of the booty) which you love.﴿ i.e. the defeat of the enemy; the effect of their disorder was that Allah (Exalted be He) gave the enemy power over them. ﴾Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy)﴿

The meaning of this Noble Ayah is that the Muslims were hit due to the disorder they brought about in the battle. The policy of Jihad requires protecting the frontiers through which the enemy could penetrate on the battlefield. The army should take care of and be mindful of defending the frontiers which the enemy could cross to harm Muslims or come from behind them. When Muslims deprecated this painful matter which led to heavy causalities and inquired, "Why were we stricken with this? Why did this take place?" even though the Prophet (peace be upon him) and the best people after the prophets were among them, Allah (Glorified and Exalted be He) sent down: ﴾(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great﴿ meaning that on the day of the Battle of Badr the Muslims killed seventy of the disbelievers, captured another seventy and inflicted heavy casualties on their enemy. ﴾you say: "From where does this come to us?"﴿ i.e. you deprecated what happened. Here, Allah (Exalted be He) replies: ﴾Say (to them), "It is from yourselves (because of your evil deeds)."﴿ This indicates that when some of the army disobey orders and abandon the means, misfortune befalls all the army. Similarly, when people witness evil that it prevails and they do not change it, the punishment befalls all of them. The Prophet (peace be upon him) said:

﴾If acts of disobedience are done among any people and they do not change them, Allah will soon punish them all.﴿ [Related by Imam Ahmad through a Sahih (authentic) Sanad (chain of narrators) on the authority of Abu Bakr Al-Siddiq (may Allah be pleased with him)]. What is meant is that it is obligatory upon the Ummah to faithfully enjoin the Ma`ruf, forbid the Munkar, and cooperate in virtue and righteousness everywhere; in every country, village and tribe. They have to advise one another to follow and adhere to Al-Haqq, cooperate in virtue and righteousness, enjoin the Ma`ruf and forbid the Munkar, so that no disaster will befall them because of their sins and deeds. Allah (Glorified and

Exalted be He) says: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ Such people are the winners and they are supported. These four characteristics are indispensable: true faith, good deeds, recommending one another to Al-Haqq and recommending one another to patience during Jihad and any other good deed. You should have these four characteristics everywhere. Those who want to gain the Victory of Allah, integrity of religion and have a good end should fear Allah (Exalted be He), consistently obey Him, and keep away from His Prohibitions.

This is the means for gaining Allah's Victory and Salvation in this worldly life and in the Hereafter. At home, at the Masjid, on the road, in the car, on an airplane, in a train, in a store, during Jihad and anywhere else, Muslims should fear Allah (Exalted be He) and support His Religion in words and deeds. Likewise, a woman at her home and wherever else she is should fear Allah (Exalted be He) and support His Religion in words and deeds as much as she could. Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and: ﴾Allâh burdens not a person beyond his scope.﴿ The Prophet (peace be upon him) said: ﴾What I have forbidden to you, avoid it and what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their disagreeing with their prophets that destroyed those who were before you.﴿ (Agreed upon by Al-Bukhari and Muslim) A woman should give advice to her husband, children, relatives, servants, neighbors, colleagues and friends,

hoping for the reward from Allah (Exalted be He) and to benefit His Servants. Similarly, each man should fear Allah, support His religion in words and deeds, enjoin the Ma`ruf and forbid the Munkar in hope for Allah's Mercy and fear of His Torment. Concerning His righteous servants, Allah (Glorified and Exalted be He) says in Surah Al-Anbiya': ﴾Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.﴿ and in Surah Al-Mu'minun: ﴾Verily those who live in awe for fear of their Lord;﴿ ﴾And those who believe in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord;﴿ ﴾And those who join not anyone (in worship) as partners with their Lord;﴿ ﴾And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning).﴿ ﴾It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory Salât (prayers) in their (early) stated, fixed times and so on].﴿ These are the means of attaining victory and Allah's (Exalted be He) help. These are the most important means for entering Jannah and being saved from Hell-fire. In addition to what is mentioned above, Muslims should be mindful of religious and material means that lead to victory. In this regard, Allah (Glorified and Exalted be He) says: ﴾When you (O Messenger Muhammad peace be upon him) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms

because of the inconvenience of rain or because you are ill, but take every precaution for yourselves.﴿

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and: ﴾And make ready against them all you can of power﴿ and: ﴾O you who believe! Take your precautions﴿ This is obligatory upon all Muslims to take their precautions when fighting their enemies; they should prepare against them whatever they are able of power and equipment; plans should be strategic, frontiers should be safeguarded and arms should be taken up, even in Salah. The Mujahid (one striving/fighting in the Cause of Allah) should not say, "I am a believer and this is enough;" rather, they should adopt all the spiritual and material means. The Prophet (peace be upon him) is the best of the believers and of those who put their trust in Allah, and the Companions are the best believers after the prophets; nevertheless, they were stricken on the Day of the Battle of Uhud when the archers disobeyed the orders they had been given to stay in their places.

Sinning leads to disappointment just as the disobedience of the archers on the day of the Battle of Uhud led to defeat. In general, any sin that prevails and is not condemned leads to defeat, misfortunes, and being ruled by enemies.

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It also leads to hardness of the heart. May Allah protect us from this. In this regard, Allah (Glorified and Exalted be He) says: ﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴿ and: ﴾Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh).﴿ Sins, if not condemned and changed, harm the public.

The believers are ordered to persistently fear Allah (Exalted be He), fight against the enemies of Allah and do righteous deeds at all times and places, along with believing that Allah (Glorified and Exalted be He) will support them and grant them victory over their enemies and replace their fear with security and their unrest with stability and relief, when they give priority to Allah's Rights, support His Religion, cooperate in virtue and righteousness and faithfully advise His Servants. If any of these things are violated, they should foresee danger. When any misfortune befalls them, they should recognize that it is because of what they did. Allah (Glorified and Exalted be He) says: ﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴿ and: ﴾Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.﴿

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After mentioning the plotting of the disbelievers, He (Glorified and Exalted be He) says in Surah Al `Imran: ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴿ and, in Surah Al-Nur: ﴾Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for

them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.❩ and, in Surah Muhammad: ❨O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.❩

The bitter enemy of mankind is Satan who circulates in the body of human beings as blood circulates in it. Muslims should strive against Satan by fearing Allah (Exalted be He), giving up sins, being aware of Satan's plots and insinuations and frequently observing Isti`adhah (seeking refuge with Allah from Satan), in addition to doing a lot of righteous deeds and giving up misdeeds at all times. This is the way to be safe from Satan's evils and plots, with the Help of Allah. Besides, Muslims should strive against themselves, frequently keep to Dhikr (Remembrance of Allah), remain steadfast in support of Allah's Religion and Limits and beware of the plots of their enemies at all times and places. Allah (Glorified and Exalted be He) says: ❨And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).❩ ❨And He will provide him from (sources) he never could imagine.❩

and: ❨and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.❩ and: ❨Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.❩ On the tongue of the wife of Al-`Aziz, Allah (Glorified and Exalted be He) says: ❨"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."❩ and in Surah Al-Nazi`at: ❨But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.❩ ❨Verily, Paradise will be his abode.❩ These are the means of victory, being safe from the plots of the enemy among the Jinn (creatures created from fire) and mankind and attaining victory over them by fearing Allah at all times, preserving His Religion, bewaring of committing sins in Jihad and so on. These are the causes for which Allah (Exalted be He) will protect you and protect His Religion with you and grant you victory over your enemy. When Muslims neglect these matters, they are, in fact, helping their enemy overcome them - that is, the sins committed by the army help

the enemy win just like what took place during the Battle of Uhud. Therefore, all believers everywhere should fear Allah, support His Religion, preserve His Shar` and keep away from anything that might bring about His Wrath, on the part of themselves, their subjects and their society as much as they could. Allah (Glorified and Exalted be He) says: ❨So keep your duty to Allâh and fear Him as much as you can❩

We ask Allah to guide all Muslims and us to His Pleasure, set right the affairs of our hearts and our deeds, make us of those who guide and are guided, help us protect ourselves from the evil of our enemies, and help us remember Him, thank Him and worship Him properly. We also ask Allah to guide the Muslim rulers to His Pleasure, give them power over their enemy, support Al-Haqq and eradicate falsehood through them, and make them of those who guide and are guided. Verily, Allah is Most Generous, Most Kind. May peace and blessings be upon our Prophet Muhammad, his family, Companions and those who follow his guidance until the Day of Resurrection.

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68- It is the duty of Muslim governments

to return to the Qur'an and the Sunnah of the Messenger

(peace be upon him)

Praise be to Allah Alone, Who promised the righteous people to ultimately prove successful! Peace and blessings be upon Allah's Servant, Messenger, Khalil (beloved Servant), and the one entrusted with His revelation and the best of His creation our Prophet and Imam (leader) and Master Muhammad ibn `Abdullah, his family, Companions, and those who follow his path and are guided by his teachings until the Day of Judgment.

To proceed: I thank Allah (Glorified and Exalted be He) for granting me this chance to meet my Muslim brothers, members of the Constituent Council of the League and our honorable guests, near the House (Ka`bah) to discuss Muslims' affairs, offer advices, and invite them to all that brings about their happiness and prosperity. On this occasion, I would like to welcome my brothers.

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I ask Allah (Exalted be He) to guide us all to what benefits the Ummah (nation). I ask Allah (Exalted be He) to make us among those who are rightly-guided and are guiding others and to set right the affairs of all Muslims everywhere. May Allah grant them comprehension of the religion, entrust them to pious rulers, and reform their leaders! Surely, He (Glorified and Exalted be He) is the Most Generous, the Most Noble.

The afflictions that Muslims are undergoing nowadays in different regions are known to everyone. For example, (the Muslims suffer) in Palestine, Bosnia and Herzegovina, Somalia, Philippines, and elsewhere. They all suffer great evil in several regions. They are in dire need of support, help, and assistance against the enemies of Allah. We have heard the speech of the Custodian of the Two Holy Mosques which conveys a sufficient message to support and care for their affairs. May Allah reward

him greatly for his important and beneficial speech!

I declare my support to his speeches in respect of the obligation of Muslims' solidarity and cooperation in doing good and pious deeds. May Allah grant him success! They should be united against the enemies, adhere to the Qur'an and the Sunnah of the Prophet (peace be upon him), and invite all Muslim governments to rule according to the Shari`ah in all of their affairs. This is the only way to attain victory over enemies, unity, and cooperation in righteousness and piety.

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The early righteous predecessors followed the Prophet (peace be upon him) and those who came after them adhered to the Shari`ah, so Allah (Exalted be He) granted them victory over their enemies Chosroes (of Persia) and Caesar. They ruled the world and led people to goodness under the law of Shari`ah. This is the reason why Allah granted them victory.

There is no way to victory and unity of Muslim except through returning to the way of the Salaf. They used to keep steadfast on the right course of Allah's religion, support His religion, and rule according to His Shari`ah. The Islamic governments should pursue their path. Scholars should advise them sincerely for the sake of Allah and His servants to rule according to the Shari`ah of Allah among His servants. They should oblige Muslims to remain steadfast on the Religion of Allah in their actions, sayings, and beliefs. They should all be in agreement upon backing the truth and guidance and helping their Muslim brothers wherever they are. The Islamic countries, people in charge, and all Muslims should support their fellow Muslim brothers as much as they can and with all their means in Palestine, Bosnia and Herzegovina, Somalia, India, Philippines, and everywhere. Muslims, especially the Islamic governments and presidents, should cooperate in righteousness and piety, exert their efforts to rule according to the Shari`ah, and help their brothers in faith until they obtain victory over their enemies,

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unite, and retain their rights. The Muslims are one body and the believers are brothers. They should support each other against their enemies. We should cooperate in righteousness and piety in all of our affairs. The Prophet (peace be upon him) said in an authentic (Sahih) Hadith: ﴾A believer to another believer is like a wall of bricks supporting each other.﴿ He (peace be upon him) also said: ﴾The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any of its limbs aches, the whole body aches, due to sleeplessness and fever.﴿ He (peace be upon him) also said: ﴾A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor give him up to an enemy,﴿ i.e. a Muslim should not betray his fellow brother but rather help him adhere to the Truth and overcome the enemy who oppresses him.

I advise Muslims everywhere, all Islamic

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countries, and Muslim leaders to fear Allah, support His Religion, rule according to His Shari`ah (Islamic law), and help their people abide by it. This is the way to honor, dignity, unity, and victory over enemies. I advise them to fear Allah and support their fellow Muslim brothers everywhere with money, weapons, and Mujahids (persons fighting in the Cause of Allah) in Palestine, Bosnia and Herzegovina, Somalia, Philippines, India, and everywhere. Muslims should support them as much as they can. So keep your duty to Allah and fear Him by supporting and helping your Muslim brothers against their enemies.

May Allah guide Muslims to that which pleases Him! I also ask Him to set right their affairs and fix their hearts and deeds. I ask Him to make His Religion victorious and His Word superior, guide Muslim rulers to adhere to the Truth, rule according to His Shari`ah (Law), and sincerely invite people to it. I also ask Him to set right the affairs of all Muslims and grant them comprehension of His Religion. May Allah guide our officials headed by the Custodian of the Two Holy Mosques! We ask Allah (Exalted be He) to guide them all to that which pleases Him, support the Truth through them, guide their retinue, and help them to every good. Surely, Allah (Glorified and Exalted be He) is the Most Generous, the Most Noble. Peace and blessings of Allah be upon His Messenger and Servant; our Prophet Muhammad, his family, Companions, and those who follow him in righteousness.

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Appeal to Muslims to help Mujahids in Palestine

from His Eminence Shaykh `Abdul `Aziz bin `Abdullah ibn Baz

Praise be to Allah Alone and peace and blessings be upon the one after whom there will be no more Prophets, our Prophet Muhammad, his family, and Companions!

O Muslims all over the worlds, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Allah (Glorified be He) said in Muhkamat (clearly decided Qur'anic verses, mostly concerning legal rulings): ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴿ ﴾(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴿ ﴾And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴿ And: ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴿ And: ﴾Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.﴿

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It is authentically reported that the Prophet (peace be upon him) said: ﴾The similitude of believers in regard to mutual love, affection and empathy is that of one body; when any of its limbs ache, the whole body aches, due to sleeplessness and fever.﴿ The Prophet (peace be upon him) also said: ﴾One believer in relation to another is like a building whose parts reinforce each other," and he intertwined his fingers.﴿ And: ﴾He who equips a warrior in the way of Allah (is like one who actually fights) and he who looks after the family of a warrior in the way of Allah in fact participated in the battle.﴿ And: ﴾Use your property, your persons and your tongues in striving against the Mushrikun.﴿

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The Ayahs (Qur'anic verses) and Hadiths that indicate the superiority of Jihad (fighting/striving in the Cause of Allah) and encourage spending on it are numerous and known to us. Helping Mujahids in

Allah's Cause with oneself and money is one of the best deeds that draw one nearer to Allah as well as the best righteous deeds. Mujahids are the most deserving of assistance out of Zakah (obligatory charity) and other resources. Out of the wisdom of Zakah and charity in Islam is that a Muslim feels that there is a link tying him with his brothers because he feels what causes them pain, and feels the disasters and misfortunes afflicting them. Thus, Muslims sympathize with one another and offer out of what Allah bestowed on them willingly and with their hearts at rest with Faith.

The Mujahids in Palestine (may Allah grant them all success) suffer great troubles in fighting against the enemies of Islam. In doing so, they are keeping patient though their enemy, who are the enemy of Islam, strike them with their strength and weapons and with whatever means of destruction are within their capacity. They, praise be to Allah, are firm in their resistance and being patient in continuing the Jihad for Allah's Cause according to what is reported about them in newspapers and the trustworthy people who joined them in Jihad. They did not weaken but they are in dire need for receiving support and help from their fellow Muslims who should provide them with men and money to fight against their enemy who is the enemy of Islam and to purge their country from the atrocious aggression of the disbelievers, i.e., the Jews.

Verily, Allah conferred a great favor on them that they unanimously insist on continuing Jihad. Thus, it is obligatory on their Muslim brothers both the rulers and the wealthy ones to support and help them complete the process of Jihad and gain, In sha'a-Allah (if Allah wills), complete victory over their enemy who are the enemy of Islam.

I call on all my Muslim brothers both the heads of the Islamic governments as well as the wealthy people everywhere to give their brothers who fight in Allah's Cause in Palestine out of what Allah

gave them of His bounty and out of the Zakah imposed by Allah as a right due in their money to the eight categories determined by Allah (Glorified and Exalted be He) in Surah Al-Tawbah. Our Mujahid brothers in Palestine are included within these categories.

In many Ayahs (Qur'anic verse) of the Glorious Qur'an, Allah (Glorified and Exalted be He) imposed a right on the properties of the rich to be given to their Muslim brothers. Allah (Glorified be He) says: ﴿And those in whose wealth there is a recognised right﴾ ﴿For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).﴾ And: ﴿Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.﴾ And: ﴿The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.﴾ And:

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﴿And spend in the Cause of Allâh (i.e. Jihâd of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).﴾ He (Glorified be He) rewards the Muslim who helps his brothers with an imminent reward in this world and a great reward in the Hereafter where the Muslim finds his reward with Allah on the Day whereon neither wealth nor sons will avail, except him who brings to Allah a sound heart (clean from Shirk and hypocrisy). Moreover, Allah protects this Muslim from some calamities in this world that would have afflicted him or his properties if it had not been for Allah (Glorified be He) and then charity and doing favor. Allah wards him against their evil thanks to his good charity and good deeds. Allah (Glorified and Exalted be He) says: ﴿And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward.﴾ And: ﴿and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.﴾ The Prophet (peace be upon him) said: ﴿The wealth of a man will not diminish by giving charity.﴾ And: ﴿Charity extinguishes (i.e., removes) the sins as water extinguishes fire.﴾ The Prophet (peace be upon him) said in an authentically reported Hadith: ﴿Save yourself from Hell-fire even by giving half a date-fruit in charity."﴾

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Your Mujahid brothers in Palestine are suffering from the woes of hunger, injuries, loss of lives, and homelessness. They are in dire need of clothing, food, medicine and weapons that assist them in fighting their enemies who are the enemies of Allah. Extend a hand of sympathy to them by giving them of the bounties Allah has favored you with. Be sure that by this act Allah will bless your wealth and double your reward. As mentioned earlier. There is an authentically reported Hadith on the authority of Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) who said: ﴿While we were in the company of the Messenger of Allah (peace be upon him) in the early hours of the morning, some people came (who) were barefooted, naked, wearing striped woollen clothes, or cloaks, and wearing their swords (around their necks). Most of them were from Mudar, nay, all of them, belonged to the tribe of Mudar. The color of the face of the Messenger of Allah (peace be upon him) underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal (to pronounce Adhan). He pronounced Adhan and Iqamah, and he (the Noble Prophet) observed Salah (along with his Companion) and then addressed (them reciting Ayah): ﴿O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him

(Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.) (He then recited) the Ayah of Surah al-Hashr: (O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow) (Then the audience began to vie with one another in giving charity.) Some donated a dinar, others a dirham, still others clothes, some donated a Sa` (1 Sa` = 2.172 kg) of wheat, some a Sa' of dates; until he (the Noble Prophet) said: (Bring) even if it is half a date. Then a person from among Al-Ansar came there with a money bag which his hands could scarcely lift; in fact, they could not (lift). Then the people followed continuously, until I saw

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two heaps of food and clothing, and I saw the face of the Messenger (peace be upon him) glistening, like gold (on account of joy). The Messenger of Allah (peace be upon him) said: He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards; and he who sets in Islam an evil precedent, there is upon him the burden of that, and the burden of him also who acted upon it subsequently, without any deduction from their burden.) (Narrated by Imam Muslim in his Sahih). Be sure that Allah will reward you for this charity and will replace it for you. As mentioned earlier, Allah (Glorified be He) says: (And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward.) And: (and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.)

The Prophet (peace be upon him) is reported to have stated in Hadith Qudsy (Revelation from Allah in the Prophet's words) (in which Allah (may He be Glorified and Exalted) says: 'O child of Adam, give in charity and I will give it you.') We ask Allah (Glorified and Exalted be He) to grant double reward and accept the good deeds of those who participate in assisting their brothers from among the Mujahids. May Allah grant success and support to Mujahids in Palestine and

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everywhere for doing all what is good! May He help them remain steadfast, grant them understanding of His Din (religion) of Islam, make them truthful and sincere, and grant them victory over the enemies of Islam wherever they may be! Allah Alone is able to do this.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions!As-salamu `alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

`Abdul-`Aziz ibn `Abdullah ibn Baz

The General Chairman of the Departments of Scholarly Research,

Ifta', Da`wah, and Guidance

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70- The Palestinian Jihad

What does the Islamic Shari`ah state regarding the current Jihad (fighting in the Cause of Allah) in Palestine? Is it Jihad for the sake of Allah or just to liberate the land and have freedom? Is Jihad for liberating the land considered Jihad for the sake of Allah?

A: It is authentically proven by the witnesses of trustworthy people that the Palestinian Intifada is led by sincere Muslim Mujahids and their Jihad is Islamic, because they are wronged by the Jews. They must strive to defend their religion, lives, families and children, and to drive the enemy out of Muslim lands with all their might. Trustworthy witnesses who participated in their Jihad informed us of their Islamic enthusiasm and their keenness to apply Shari`ah among them. So, it is obligatory on Muslim countries and all Muslims to help them get rid of their enemy and to take back their land. Allah (Glorified and Exalted be He) states: ﴾O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious - See V.2:2).﴿

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He (Glorified be He) also says: ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴿ Allah (Glorified be He) also says: ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ ﴾That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴿ ﴾(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴿ ﴾And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴿

The Ayahs (Qur'anic verses) in this respect are numerous. It was authentically reported that the Messenger of Allah (peace be upon him) stated: ﴾Use your property, person, and your tongues to strive against the Mushrikun.﴿

It is obligatory on Muslims to help their Muslim brothers who are oppressed by Jews as the Prophet (peace be upon him) stated: ﴾A Muslim is the brother of a fellow-Muslim. He should neither oppress him nor give him up to an enemy.﴿ (Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) also stated: ﴾Help your brother

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whether he is the oppressor or the oppressed. A man said, 'O Allah's Messengers! I will help him if

he is oppressed, but if he is an oppressor, how shall I help him?' The Prophet (peace be upon him) said, 'By preventing him from oppressing (others), for that is how to help him.')

There are many Hadiths that stress the obligation of Jihad in the Cause of Allah in order to help the oppressed triumph over their oppressors.

We ask Allah to support our brothers who strive in the Cause of Allah in Palestine and elsewhere against their enemies to make them agree upon Al-Haqq (the Truth), guide all Muslims to stand by them, and forsake the enemies of Islam wherever they are, and to inflict upon them His Punishment that cannot be warded off from the people who are Mujrimun (criminals, sinners, disbelievers, polytheists). Indeed, He is All-Hearing, Ever Near.

71- Jihad by risking one's life is the greatest form of Jihad

Q: Is Jihad (fighting/striving in the Cause of Allah) on the same level, whether it is physical combat, or supporting others who fight to defend Islam financially, or with Du`a' (supplication); despite having the ability to physically fight in Jihad?

A: Jihad is of three types; Jihad with one's person, property; or Du`a', guidance,

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instruction, cooperation in doing good. The greatest form is Jihad with one's person, followed by giving one's wealth, then Jihad by giving advice and guidance. Da`wah (calling to Islam) is a type of Jihad as well. However, going forth in physical Jihad is the greatest of all.

72- Whether Islam was spread by the sword

Q: For us to have more information, what is your opinion about the claim that Islam was spread by the sword? We would like to have a logical reply to this.

A: This claim, in this generalized formula, is false. Islam was spread by Da`wah (call to Islam) to Allah (Glorified and Exalted be He), yet supported by the sword. The Prophet (peace be upon him) conveyed it by means of Da`wah in Makkah for thirteen years, then continued doing this in Madinah before he was commanded to fight. Moreover, the Sahabah (Prophet's Companions) along with many Muslims had spread all over the globe and called to Allah, and had striven in His Cause against whoever opposed them, for the sword was just a way. Allah (Exalted be He) says: ﴾And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind﴿ and: ﴾And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world].﴿ They fought those who refused for their own benefit and safety. In general, whoever is indebted with any right to another should be obliged to fulfill this right either by jailing or beating,

yet this person is not to be considered unjustly treated. If this is the case, how can a person condemn or find it strange to oblige whoever is indebted to Allah to fulfill His Rights (Exalted be He)? Accordingly, with greater reason, the most important right and the worthiest of being fulfilled is the observance of Tawhid (belief in the Oneness of Allah/ monotheism) to Allah (may he be Glorified) and the abandonment of associating others with Him. It is a Mercy from Allah (Glorified be He) to prescribe fighting and observance of Jihad (fighting/striving in the Cause of Allah) against Mushrikun (those who associate others in worship with Allah) so as to enforce them to single out Allah (Exalted be He) with worship and quit worshiping anything other than Him. This leads to their happiness and safety in the worldly life and the Hereafter. Allah is the One Who grants success!

73- It is best for whoever has already performed obligatory Hajj to donate the cost of the voluntary one in the Cause of Allah

Q: With regard to Muslims who have performed their obligatory Hajj, is it preferable for them to offer it again (i.e. voluntarily) or to donate the cost to Mujahids (Muslims striving/fighting in the Cause of Allah) to enable them to resist the enemies of Allah?

A: It is better for whoever has already performed obligatory Hajj to donate the cost of their voluntary Hajj to Mujahids. This is based on the saying of the Prophet (peace be upon him) ﴿when he was asked, "Which deed is best." He said, "Belief in Allah and His Messenger." He was asked, "Then what?" He said, "Jihad (striving) in the Cause of Allah." He was asked, 'Then what?' He said, "Hajj Mabrur (i.e., Hajj sincerely done, not mixed with any sin, and is accepted by Allah)."﴾ (Agreed upon by Imams Al-Bukhari and Muslim).

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In this Hadith, the Prophet (peace be upon him) stated that Jihad is better than Hajj, namely the voluntary Hajj, as the obligatory Hajj, for those who are able to offer it, is one of the pillars of Islam.

In addition, it is reported in the Two Sahih (authentic) Books of Hadith (i.e., Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ﴿He who equips a warrior in the Cause of Allah (is like one who actually fights) and he who looks after the family of a warrior in the Cause of Allah in fact participated in the battle.﴾

Undoubtedly, Mujahids are in dire need of financial help and thus, it is better to provide them with such support than to spend the money on a voluntary Hajj. This is based on the two mentioned Hadiths as well as other Hadiths on the excellence of supporting Jihad financially.

74- Ruling on a person who performs Hajj while leaving his wife alone

Q: Is it permissible for a man to perform Hajj or `Umrah (lesser Pilgrimage) and leave his wife alone? May Allah reward you with the best!

A: It is permissible for a man to go to Hajj (Pilgrimage), `Umrah (lesser pilgrimage), Salah (Prayer), Jihad (fighting/striving in the Cause of Allah), or for particular needs, such as trading

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and leave his wife at home. But if the wife will feel lonely, he must provide her with servants who will keep her from feeling lonely or allow her to visit her family. If there is any potential danger, he must ensure her safety as well and it is not necessary that she should accompany him wherever he goes.

Ruling on describing a particular person as a martyr

To His Eminence, Shaykh 'Abdul 'Aziz ibn 'Abdullah ibn Baz, may Allah protect and save him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) **I would like Your Eminence to advise us regarding the ruling on describing a particular person as being a martyr, such as saying: "the martyr so and so". Is it permissible to write this in magazines and books? May Allah reward you well!**

A: As-salamu `alaykum warahmatullah wabarakatuh.

Whoever was called a martyr by the Prophet (peace be upon him) is a martyr, such as a person who dies of plague, one who dies of a stomach disease, one who drowns, one who is crushed by a falling wall, one who is killed for the Sake of Allah and one who is killed while defending his faith, his property, his family or his own life. All of them should be washed and offered Funeral Prayer, except for a martyr who dies in a battle, he is not to be washed or offered Funeral Prayer. The Messenger of Allah (peace be upon him) did not wash the martyrs of Uhud who died in the battle and did not offer Funeral Prayer on them as reported by Al-Bukhari

in his Sahih (authentic) Book of Hadith, on the authority of Jabir (may Allah be pleased with him). May Allah guide us all to what pleases Him. As-salamu `alaykum warahmatullah wabarakatuh.

Chairman of the Departments of Scholarly Research,

Ifta', Daw`ah, and Guidance

`Abdul `Aziz ibn `Abdullah ibn Baz

76- Those killed while fighting against narcotic drugs or helping to disclose their dens are rewarded

A reader from the Eastern region asks:

Undoubtedly, antic-narcotic administrations work hard to block means that bring these poisonous drugs into the sacred land. Drug dealers are active, but thanks to Allah and then due to the determination of drug combating officials, all efforts of drug dealers are paralyzed. Eminent Shaykh,

is the anti-narcotic officer who is killed when raiding drug dens considered a martyr? What is the ruling on giving information that helps police officers find these dens? Guide us, may Allah reward you!

Answer: Undoubtedly, anti-narcotic and intoxicant fight is one of the greatest kinds of Jihad (fighting/striving in the Cause of Allah). It is one of the most important obligations on the society members to cooperate in combating it, for this lies in the interest of all and its spread is harmful to all. On the other hand, whoever is killed

while combating this evil and having a good intention is to be considered a martyr and he who helps disclose these dens to the officials is to be rewarded. Thus, he is to be considered a Mujahid (one striving/fighting in the Cause of Allah) in the interest of Muslims, protecting their society from any harm. We ask Allah to guide those drug dealers to the Truth, to protect them from the evils within themselves, and from the tricks of Satan, to grant those who combat them success, to help them carry out their duties, lead them to the right path and help them triumph over the party of Satan. Indeed, He is the best One to be asked for help.

77- Obligation of striving against one's soul

Q: What is the remedy for repeating the same sin after making Tawbah (repentance to Allah) ?

A: A person should strive against his soul to adhere to the truth and hold steadfastly to Tawbah. Allah (Glorified and Exalted be He) says: ﴾And whosoever strives, he strives only for himself.﴿ Allah (Glorified and Exalted be He) also says: ﴾As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."﴿ The Ayah (Qur'anic verse): ﴾those who strive hard in Us (Our Cause)﴿ refers to those who strive against their souls, as well as against the disbelievers, the hypocrites, the disobedient people, and Shaytan (Satan).

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This Ayah includes all kinds of Jihad (fighting/striving in the Cause of Allah), such as striving against one's soul. Allah (Glorified be He) did not specify any kind of Jihad. The soul needs to be refined, taken care of, and directed to patience and Jihad. A poet once said,

One's self longs for what a person wants;
if it is directed to something, it heads to it desirably but when suppressed, it stops

Another poet said,

One's self is always desirous when left unrestrained,
but once it is turned down, it becomes satisfied.

A third poet said,

Your self is like a baby when neglected it will grow with
the desire to be breastfed but when you wean it, it complies

These three lines depict the status of one's self. A believer should strive with his self until it remains steadfast on the Right Path and does not trespass the limits but abides by them; consequently Allah (Exalted be He) will guide him to the Right Path. A believer would then become from the good doers about whom Allah (Exalted be He) says: ﴾And verily, Allâh is with the Muhsinûn (good doers).﴿ Allah (Glorified and Exalted be He) also says: ﴾Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-doers. See the footenote of V.9:120).﴿ May Allah grant us

success!

78- Staging demonstrations during Hajj in Makkah Al-Mukarramah on the pretext of distancing one's self from the Mushriks is baseless Bid`ah

Praise be to Allah. May peace and blessings be upon His Messenger Muhammad ibn `Abdullah, his Companions, and those who follow his guidance! It is Wajib (obligatory) upon the believers to distance themselves from Mushriks (persons who associate others with Allah in His Divinity or worship) at all times. Concerning this issue, Allah (Exalted be He) has revealed the following Ayah: (Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone")

Toward the end of the Prophet's life, Allah (Exalted be He) also revealed the following Ayah: (Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.)

It was authentically reported that the Messenger of Allah (peace be upon him) appointed Al-Siddiq (may Allah be pleased with him) in 9 A.H. to lead the pilgrims so as to instruct them rituals of Hajj and announce disavowal from the Mushriks. He (peace be upon him) dispatched `Aly (may Allah be pleased with him)

to Abu Bakr so that he may proclaim the Qur'anic verses to the pilgrims in the season of Hajj. Thus, Al-Siddiq (may Allah be pleased with him) sent some to announce with `Aly (may Allah be pleased with him) the following: Only the believing person will enter Jannah (Paradise), no Mushrik is allowed to perform Hajj after this year, no naked person is allowed to perform Tawaf (circumambulation around the Ka`bah), and a four-month respite is given to those idolaters who had not signed a treaty with the Prophet (peace be upon him) to travel freely. As regards those idolaters who had a special treaty with the Prophet (peace be upon him) and had kept it faithfully, the treaty was to be held as valid until its appointed term. Allah (Glorified and Exalted be He) says: (So travel freely (O Mushrikûn - See V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers.) After this term, the Prophet (peace be upon him) ordered to fight the Mushriks if they do not convert to Islam. Allah (Exalted be He) says in Surah Al-Tawbah: (Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed) i.e. according to the two more correct of the two scholarly opinions, the months stated in this Ayah are the four months' respite given by the Prophet (peace be

upon him) to the Mushriks: ﴾then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.﴿

This is the lawful disavowal of the Mushriks as explained by the Hadiths of the Prophet (peace be upon him) and the scholars of Tafsir (exegesis of the meanings of the Qur'an) when tackling the first Ayah in Surah Al-Tawbah.

With regard to staging demonstrations during the season of Hajj in Makkah Al-Mukarramah or other place to proclaim distancing one's self from the Mushriks, this is a baseless Bid`ah (innovation in religion).This act results in great evil and serious ruin. The person who does this has to abandon it. The government, may Allah grant it success, must prevent people from doing this act due to its evil consequences on the pilgrims and others. Allah (Glorified be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you﴿ Neither the Prophet (peace be upon him) nor his Sahabah (Companions of the Prophet) did this. Had it been good, they would have done it before us. Allah (Glorified be He) says: ﴾Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?﴿ and: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ The Messenger of Allah (peace be upon him) said: ﴾Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.﴿ (Agreed upon by Al-Bukhari and Muslim) It is authentically reported on the authority of

Jabir (may Allah be pleased with him) that he (peace be upon him) used to say in the Friday Khutbah (sermon): ﴾The best of speech is the Book of Allah, and the best of the guidance is the guidance given by Muhammad (peace be upon him). The most evil affairs are novelties; and every Bid`ah leads to misguidance.﴿ (Related by Muslim in his Sahih) He (peace be upon him) also said: ﴾Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴿ (Related by Muslim) The Prophet (peace be upon him) also said during the Farewell Hajj: ﴾Learn your (hajj) rituals from me.﴿ The Prophet (peace be upon him) did not stage demonstrations during the Farewell Hajj, nor did his Sahabah (Companions of the Prophet, may Allah be pleased with them) after his death. Therefore, doing this act during Hajj is a Bid`ah against which the Prophet (peace be upon him) warned. After Surah Al-Tawbah was revealed, the Prophet (peace be upon him) dispatched announcers in the ninth year after Hijrah Hijrah (Prophet's migration to Madinah) to proclaim that no one but the believing person will enter Jannah, no Mushrik is allowed to perform Hajj after this year; i.e. 9 AH, no naked person is allowed to perform the Tawaf around the Ka`bah, and whoever has a covenant with the Messenger of Allah, it shall be valid for four months except for these covenants whose terms exceed this period. These are valid until the time of its expiration.

During the Farewell Hajj, the Prophet (peace be upon him) did not make these announcements again because its goal was achieved in the ninth year. All goodness and happiness here and in the Hereafter lie in following in the footsteps of the Prophet (peace be upon him) and his Sahabah (may

Allah be pleased with them). Indeed, they are the saved and victorious group. Allah (Glorified and Exalted be He) says: ﴾And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.﴿

May Allah guide us and all Muslims to useful knowledge and good deeds, grant us the ability to understand and follow the path of the master of the messengers, his Sahabah, and their followers in righteousness! May Allah protect us and all Muslims from the delusive trials, the insinuations of Satan, and from committing Bida`h! He is the One Who is capable to do so. May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

Chairman of the Departments of

Scholarly Research, Ifta', Daw`ah, and Guidance

79- The Sacred Months

Q: Which are the Sacred Months? Why are they so named? Does the sanctity pertain to a certain country or thing?

A: The Sacred Months are four: Rajab, Dhul-Qi`dah, Dhul-Hijjah and Muharram. The first month is isolated whereas the last three are consecutive. It is obvious that they were called sacred (inviolable) since Allah prohibited fighting among people in them. Allah (Glorified and Exalted be He) says: ﴾Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmic calendar).﴿ Allah (Exalted be He) also says: ﴾They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression)﴿ This indicates that fighting during these months is forbidden. This is out of Allah's Mercy conferred upon His Slaves in order for them to travel and perform Hajj and `Umrah during these months. Scholars are of two opinions regarding whether fighting during these months is still prohibited or if this ruling was abrogated: Al-Jumhur (dominant majority of scholars) opines that this ruling was abrogated, whereas other scholars opine that the ruling was not abrogated and the ruling prohibiting fighting therein still exists. The latter opinion is much more preponderant with regard to evidence.

Understanding the Hadiths that make reference to trials

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable Shaykh, may Allah guide you to what pleases Him and increase your knowledge and faith! Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your message, dated Muharam 24, 1411 A.H., and I have read all that you have mentioned. It is my pleasure to inform you that scholars state that Hadiths mentioning trials and warnings against them refer to trials where one cannot determine the party telling the truth from the dishonest party. In such trials, it is prescribed for the believer to beware of them. These are the trials that are referred to in the statement of the Prophet (peace be upon him): (One who sits during them will be better than he who stands up, and he who walks is better than he who runs...) As for the trials where the right and the wrongful parties are distinguished, they are not included in the

mentioned Hadiths. The proofs from the Qur'an and Sunnah support the obligation of aiding those who have been wronged against the unjust. An example of these trials is what took place between `Aly and Mu`awiyah (may Allah be pleased with them both). Ahl-ul-Sunnah (those adhering to the Sunnah) believe that `Aly was right. He was a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) who will have a double reward. As for Mu`awiyah and his followers, they were wrongful and rebels. However, they too exercised Ijtihad (juristic effort to infer expert legal rulings) and they will receive only one reward. May Allah be pleased with them all!

As for seeking help from some disbelievers to fight other disbelievers when there is a need or

urgency to do so, the correct opinion is that there is no harm in doing so if the ruler decides to seek help from some individuals among them; or from a disbelieving country, to fight against an aggressive country to ward off its aggression according to all proofs. When there is neither a need nor urgency, it is not permissible to seek their help unless there is a need to do so. It is permissible to seek their help so long as this benefits the Muslims and does not harm them. Doing so agrees with the legal proofs because the Prophet (peace be upon him) sought the help of Al-Mut`im ibn `Ady upon returning from Al-Ta'if. The Prophet entered Makkah under his protection. He (peace be upon him) sought the help of Abdullah ibn Urayqit Al-Dayly to show him the way to Madinah. Both these men from whom the Prophet sought help were Mushriks (those who associate others with Allah in His Divinity or worship). Moreover, the Prophet (peace be upon him) allowed the Muslim immigrants to immigrate to Abyssinia (Ethiopia) that was a Christian country, which indicates his keenness for the public interest and saving Muslims from the harm they may have suffered at the hands of their tribe i.e., the disbelievers of Makkah. He (peace be upon him) borrowed suits of armors from Safwan ibn Umayyah, who was a disbeliever, for the battle of Hunayn. `Aishah

(may Allah be pleased with her) narrated that the Prophet (peace be upon him) said to the Mushrik who wanted to fight with him at the battle of Badr: (Go back as we will not seek the help of a Mushrik.) However, the Prophet allowed the Jews to settle in Khaybar after that. Then, he (peace be upon him) sought their help in farming and handling its palm trees because Muslims were in need of that, and the Companions were engaged in fighting in the cause of Allah. When Muslims were not in need of the disbelievers, `Umar (may Allah be pleased with him) dismissed them. There are many proofs supporting this.

It is incumbent upon scholars to reconcile between texts that appear contradictory without deeming them as contradictory to each other. The Ba`athist state is more dangerous for Muslims than the Christian state. Definitely, atheists are more indulged in Kufr than the people of the Scripture. What was committed by the ruler of Iraq, who belonged to the Ba`ath party, against Kuwait exposes his extreme malice and conspiracy against Islam and Muslims.

It should be noted that some people assume that seeking the help of disbelievers is considered supporting them. But this is not the case, because seeking their help differs from taking them as allies. When he sought the help of Al-Mut`im ibn `Ady, Abdullah ibn Urayqit or the Jews of Khaybar, the Prophet (peace be upon him) was neither allying with the disbelievers, nor taking them as intimates. Rather, he (peace be upon him) did so because the Muslims were in need of them and to use them in such matters that would benefit Muslims and not harm them. The same applies to sending the immigrants from Makkah

to Abyssinia. This was not an alliance with the Christians, rather, the Prophet did so to benefit the Muslims and relieve them from the evil being committed against them. A Muslim should differentiate between what Allah made different and should employ proofs appropriately. It is Allah (may He be Praised) Alone Who grants success and guidance. There is no God but He and there is no Lord except Him. Find attached a copy of what we have written in this regard and a copy of the decisions of the conference in Makkah Al-Mukarramah during the period from 21-23 /2 /1411 AH., as well as a copy of the document of Makkah Al-Mukarramah issued by the stated conference.

I ask Allah (Glorified and Exalted be He) to grant us and you comprehension of Islam, allow us to adhere to it and call (people) to it with sure knowledge; and to save us and you and all Muslims from delusive temptation. Indeed, He is All Hearing and Ever Near. As-salamu `alaykum warahmatullah wabarakatuh

Chairman of the Departments of Scholarly Research,

Ifta', Daw`ah, and Guidance

81- Interview by Al-Muslimun's editor-in-chief with His Eminenceabout reconciliation with the Jews

(A) Permissibility of temporary or permanent truce with the enemy if the ruler sees it to be beneficial

Q 1: Your Eminence, the region is witnessing a phase of peace treaties. Many Muslims are hurt. Some declare their objections through assassinations and striking the civilian targets of the enemy in an attempt to combat the governments backing these treaties. The following are the reasons behind their objection:

a- Islam rejects the notion of agreeing to a truce.

b- Islam encourages Muslims to fight against the enemy, whether the state of the Muslim Ummah is good or weak.

Would you please explain the truth and how we should deal with this reality so as to ensure the safety of Islam and Muslims.

A 1: It is permissible to declare a temporary or permanent truce with the enemy if the ruler sees it to be beneficial. Allah (may He be Praised) says: ﴿But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.﴾ The Prophet (peace be upon him) made truces, temporary and permanent, with the enemy. He concluded a treaty with the people of Makkah for a period of ten years during which people lived safely and peacefully. He also concluded permanent treaties with many Arab tribes. After the Opening of Makkah, a four-month respite was given to those idolaters who had not signed a treaty with the Prophet (peace be upon him). With regard to the tribes who had a special treaty with the Prophet (peace be upon him) and had kept it faithfully, the treaty was to be considered valid until its term ran out. Allah (may He be Praised) says:﴿ Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.﴾ ﴿So travel freely (O Mushrikûn - See V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers.﴾

The Prophet (peace be upon him) dispatched announcers in the ninth year after Hijrah with Al-Siddiq when the latter performed hajj to proclaim these Ayahs. The benefit and necessity may require the Muslims to agree to a permanent truce. When it is not needed, they may cancel it. This was the case with the Prophet (peace be upon him). The knowledgeable scholar Ibn Al-Qayyim (may Allah be Merciful with him) discussed the issue in his book "Ahkam Ahlul-Dhimmah". This view is also adopted by his Shaykh Ibn Taymiyyah and a group of scholars. May Allah grant us success!

(b)

An important piece of advice to the Palestinian people

Q 2: The Palestinians differ in their attitudes toward the peace process, while Hamas opposes it and calls for resistance, the Palestinian National Authority opts for it, and the rest of people seem to support the PNA. Who should the people obey? What is our attitude toward them? Please clarify the truth, as we are afraid that the Palestinians themselves may fight each other.

Finally, as you are popular among the people, I would like to ask Your Eminence to dedicate a word to the people of this Ummah (nation) that will help them achieve happiness in this world and in the Hereafter, and guarantee the superiority of religion.

May Allah guide us and you to all goodness! Amen.

A 2: My advice to all the Palestinians is to agree on peace and cooperate in righteousness and piety in order to spare the blood of the people, unite them on Al-Haqq (Truth), and defeat the enemies who seek to divide. The president and all officials should refer to Shari`ah (Islamic law) and impose it upon the Palestinians, as it achieves happiness and welfare for everyone and this is ordained

by Allah upon the Muslims when they can do it, according to His saying inSurah Al-Ma'idah: (And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires) until His saying, (Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.) He (Glorified be He) says inSurah Al-Nisa': (But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.) He (Glorified be He) also says inSurah Al-Ma'idah: (And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).) (And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).) (And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].)

These Ayahs (Qur'anic verses) and others indicate that all the Islamic countries should refer to Shari`ah in their judgments and beware of what contradicts it, which will lead to their happiness and victory in this world and in the Hereafter.

We invoke Allah by virtue of His Most Beautiful Names and Honorable Attributes to grant them success, guide their retinue, and help them refer to Shari`ah in all their affairs. He is the Only One Capable of doing so.

On this occasion, I advise the Muslims everywhere to comprehend their religion and understand the meaning of `Ibadah (worship) for which they were created according to Allah's Saying: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ Allah (Glorified be He) has ordained it upon them in His Saying: ﴿O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).﴾ Allah (Glorified be He) interpreted it in many instances of the Qur'an and the Sunnah, where its reality is to believe in Tawhid (Monotheism), dedicate all forms of `Ibadah; fear, hope, Tawakkul (putting one's trust in Allah), Salah (Prayer), Sawm (Fast), sacrificing animals, making vows and the like to Him in addition to obeying His Commands and avoiding His Prohibitions.

Thus, `Ibadah entails Islam, Iman (Faith), Taqwa (fearing Allah as He should be feared), righteousness, guidance, and obedience to Allah and His Messenger. All these are called `Ibadah, as they are done submissively to Allah (Glorified be He).

Every Mukallaf (person meeting the conditions to be held legally accountable for their actions) should worship Allah Alone and

avoid His wrath and punishment by being sincere to Him, dedicating `Ibadah to Him only, obeying His commands, avoiding His prohibitions, judge by His Shari`ah, and giving mutual advice with Al-Haqq and enduring it, according to Allah's Saying: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ He (Glorified be He) also says: ﴿By Al-'Asr (the time).﴾ ﴿Verily, man is in loss,﴾ ﴿Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴾

In this great Surah (Qur'anic chapter), Allah (Glorified be He) makes it clear that all people are at loss, except those who believe, do righteous deeds, and advise each other to adhere to Al-Haqq and patience. Those are the happy winners who will be victorious in this world and in the Hereafter.

Allah's Saying: ﴿Except those who believe (in Islâmic Monotheism)﴾ refers to those who believe in Allah as a Lord, Ilah (god) and the True One to be worshiped, in the mission of His Messenger Muhammad (peace be upon him), in all the Messengers (peace be upon them), and in all that Allah and His Messenger said about Jannah (Paradise), Hellfire, Day of Judgment and other issues. Then, ﴿and do righteous good deeds﴾ they fulfilled Allah's obligations and refrained from Allah's prohibitions sincerely for the Sake of Allah. They also ﴿and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all

kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden]) give mutual advice to one another; enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect); and endure this

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in hope of the reward of Allah and fearing His punishment. Those are the victorious, happy winners in this world and in the Hereafter.

We invoke Allah by virtue of His Most Beautiful Names and Honorable Attributes to make us and our Muslim brothers among those people, and to grant the Muslims everywhere Istiqamah (integrity) on sticking to those morals and advising one another with them. He is All-Hearer, Ever-Near. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions!

82- Answering questions relating to the earlier discussion on making peace with the Jews

All praise be to Allah Alone, and peace and blessings be upon His Messenger!

Following are answers to questions relating to the Fatwa that we have issued on the permissibility of making temporal or permanent peace with the Jews and the Kafirs (non-Muslims) according to the public interest of Muslims as estimated by their ruler who is in charge of making such peace. We mentioned proofs supporting this Fatwa in Al-Muslimun newspaper, issued on 21st of Rajab 1415 A.H.

The concerned questions read as follows:

A- Making peace with the Jews or Kafirs does not necessitate supporting and befriending them

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Q 1: Some people understood from your reply to the first question about making peace with the Jews that signing a peace treaty or truce with the Jews who captured the lands and committed transgressions is unconditionally permissible. They understood also that they have to back and befriend them and that making peace with them requires Muslims not to introduce anything that stresses their hatred and disavowal in the educational curriculum or mass media presented in the Muslim countries. Owing to the fact that the world now witnesses a phase of the international reconciliation and peaceful coexistence, it is not allowed to arouse the feelings of religious hatred among peoples. Would you please explain this issue?

A: Making peace with the Jews or Kafirs does not necessitate supporting and befriending them. Rather, it ensures that both sides enjoy safety and peace and can do the other dealings such as sale, purchase and exchange of ambassadors. Such actions do not require the Muslims to back or befriend the disbelievers.

The Prophet (peace be upon him) concluded peace treaties with the people of Makkah. This act did not lead Muslims to befriend

or support the pagans. Rather, the feelings of hatred remain until the Opening of Makkah and people entered into the religion of Allah in multitudes. Similarly, he (peace be upon him) made peace with the Jews of Al-Madinah for unlimited period when he emigrated to Madinah. He (peace be upon him) used to buy things from them, talk to them and call them to Islam while he showed no sign of befriending or supporting them. Furthermore, the Prophet (peace be upon him) died while his armor was mortgaged with a Jew in return for some food to provide for his family.

Besides, when the Jews of Banu Al-Nadir committed high treason, they were expelled from Madinah. In the same manner, when the Jews of Qurayzhah breached the covenant and joined a besieging army of the enemy that came from Makkah to fight the Prophet on the Day of Ahzab, the Prophet fought them. When Sa`d ibn Mu`adh (may Allah be pleased with him) was appointed to judge them, he judged that men must be killed and women and children must be taken captives. The Prophet (peace be upon him) did so and told that Sa`d has judged with the judgment of Allah from above the seven heavens.

The Sahabh and their followers often declared truce with the Christians and other non-Muslims without having to back or befriend them. Allah (Glorified be He) says: ﴿Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn﴾ Allah (Glorified be He)

also says: ﴿Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone"﴾ and: ﴿O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them (as Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).﴾ and: ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people).﴾ There are many other Ayahs (Qur'anic verses) to the same effect.

Here is another situation showing that making peace with the Jews or other Kafirs, when it is ncessary, does not necessitate supporting and befriending them: ﴿When the Prophet (peace be upon him) conquered Khaybar, he made peace with the Jews and agreed that they would take care of the palms and fields and the harvest is to be halved between them and Muslims. This agreement was unlimited and the Jews stayed in Khaybar under this agreement as the Prophet (peace be upon him) said: We will let you stay on this 'condition', as long as we will.﴾ According to another narration:

﴿... We will let you stay, as long as Allah will let you do.﴾ They thus stayed there until `Umar (may Allah be pleased with him) evacuated them. Moreover, it is narrated on the authority of `Abdullah ibn Rawahah (may Allah be pleased with him) that when he estimated the value due on the fruits of the

palm trees in one year, they alleged that such value is unjust. He (may Allah be pleased with them) told them, "By Allah! My hatred for you and my love for Muslims will never make me treat you unjustly. You should either buy the fruits for the value I estimated or we will do so."

Hence, these situations indicate that making peace treaties and truce with the enemies of Allah does not require us to back or befriend them, as some of those who are not aware of the rulings of the purified Shari`ah (Islamic law) think.

Consequently, it is clear that making peace treaties with the Jews or other Kafirs does not require us to change the educational curriculum or the other dealings based on backing and befriending. May Allah grant us success!

(B) Making peace with the Jews does not mean giving them everlasting ownership of land

Q 2: Does the truce with the enemies entail approving their occupation of the Muslim land in Palestine or giving the Jews permanent rights to have it by force of covenants endorsed by

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the United Nations, which represents all the nations of the world? The United Nations imposes punishment upon any country that would claim to regain this land or fight the Jews who live there.

A 2: Making peace between the Muslims in Palestine and the Jews does not entail the eternal right of the Jews therein; it is only a temporary ownership until the truce comes to an end or the Muslims become able to drive them out of their land by force during the open-ended truce. They should also be fought whenever possible until they embrace Islam or pay Jizyah (poll tax required from non-Muslims living in an Islamic state). The same applies to the Christians, and Magi, according to Allah's saying in Surah Al-Tawbah: ﴾Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (صلى الله عليه وسلم) 4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴿ It is authentically reported from the Prophet (peace be upon him) that he took Jizyah from the Magi. Therefore, the ruling on the People of the Book in taking Jizyah from them also applies to them if they do not embrace Islam. However, it is unlawful to marry their women or eat their food. This is only permissible with the People of the Book, according to Allah's Saying in Surah Al-Ma'idah. Al-Hafizh ibn Kathir (may Allah be Merciful with him) interpreted Allah's Saying in Surah Al-Anfal: ﴾But if they incline to peace, you (also) incline to it﴿

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as we previously mentioned about reconciliation.

C- Making peace is contingent upon the Public interest:

Q 3: Is it permissible, under the peace treaty with the Jewish enemy, to make the so-called normalization conventions to let them benefit from the Islamic countries in all fields, particularly economically? This yields many benefits to the enemy, boosts their power and superiority, and enables them to overpower the usurped Islamic countries. Under normalization, Muslims should open the markets to the Jewish goods and should establish economic institutions, such as banks and joint companies including the Jews and Muslims. They should also share water resources, such as the Nile and the Euphrates, though they do not run through the land of Palestine.

A 3: It is not necessary, under a peace treaty between the Palestinian Liberation Organization (PLO) and the Jews to do what the questioner mentioned with regard to the rest of the countries. Rather, each country should consider its own interests. So if it is in the interest of Muslims in a certain country to reconcile with the Jews, with regard to exchanging ambassadors, selling and purchasing and other transactions deemed lawful by the purified Shari`ah (Islamic law), there is nothing wrong with this. If the interest of its people lies in boycotting

the Jews, then it should act according to the Shari`ah interest. Likewise, all disbelieving countries take the same ruling as the Jews in this regard. It is obligatory upon whoever assumes the responsibility of Muslims; a king, an emir, or a president, to observe the public interest; he should accept only what benefits them and lies in their interest, provided that it is not in contrast to the Purified Shari`ah. Otherwise, the ruler should not deal with any of the disbelieving countries. Allah (Glorified and Exalted be He) says: (Verily, Allâh commands that you should render back the trusts to those to whom they are due) Allah (Glorified be He) also says: (But if they incline to peace, you (also) incline to it) One should take the example of the Prophet (peace be upon him) when he reconciled with the people of Makkah and the Jews in Madinah and Khaybar. The Prophet (peace be upon him) was reported to have said a Sahih (authentic) Hadith: ("All of you are guardians and are responsible for his charges; the ruler is a guardian and is responsible for his charges and the man is the guardian of his family and is responsible for them and the woman is the guardian of her husband's house and is responsible for it and the slave is the guardian of his master's belongings and is responsible for them." Then he (peace be upon him) said: "All of you are guardians and responsible for your wards.") In the Ever-Glorious Qur'an,

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Allah (Glorified and Exalted be He) says: (O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).)

This applies in the case of being unable to fight the Mushriks (those who associate others with Allah in His Divinity or worship) or enforce the Jizyah (poll tax required from non-Muslims living in an Islamic state) on them if they are People of the Book or Magians. Nevertheless, if Muslims have the ability to practice Jihad (fighting/striving in the Cause of Allah) against them and force them to embrace Islam, either be killed or pay the Jizyah - if they were entitled to do so, then it is not permissible to effect reconciliation with them and leave Jihad and Jizyah. Reconciliation is permissible only in cases of need or necessity, along with the inability to fight and enforce Jizyah. Allah (Glorified and Exalted be He) says: (Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (صلى الله عليه وسلم) 4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.) Allah (Glorified and Exalted be He) also says: (And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world].) There are so many Ayahs (Qur'anic verses) to the same effect. The practice of the Prophet (peace be upon him) with the people of Makkah on the day of Al-Hudaybiyyah; and the Liberation of Makkah and with the Jews when he migrated to

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Madinah proves what we mentioned.

I ask Allah to guide all Muslims to what is good for them, set right their affairs, grant them understanding of religion, entrust them to pious rulers, reform their leaders and support them to fight the enemies of Allah in a way that pleases Him. He is the One Who is Capable of doing so.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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83- A clarification and commentary on an article by His Eminence Shaykh Yusuf Al-Qaradawy on making peace with the Jews

Praise be to Allah, Alone. May peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow them until the Day of Resurrection.

This is a clarification and commentary on an article by His Eminence Shaykh Yusuf Al-Qaradawy published by Al-Mujtama` magazine issue no. 1133 Sha`ban 9, 1415 A.H./January 1, 1995 A.D., on making peace with the Jews. This is also a clarification on my article published by Al-Muslimun newspaper issued on Rajab 21, 1415 A.H. in which I replied to the questions of some of the Palestinians. I have explained that it is permissible to make peace with the Jews if it is necessary so that the Palestinians would be safe and able to establish their religious rites. Shaykh Yusuf believes that what I have stated is incorrect, because the Jews are usurpers, so it is not permissible to make peace with them etc. I would like to thank him for his concern and his interest

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in clarifying the Truth. Undoubtedly, this matter as well as all the controversial issues should be supported by evidence as His Eminence said. The words of any person may be adopted or abandoned except the Messenger of Allah. This is basis of any disputable matter for Allah (Glorified and Exalted be He) says, ﴾(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ He (Glorified be He) also says, ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴿ This is the basis of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). However, I have stated evidence along with my answers on making peace with the Jews. I have answered the questions which were asked by some of the students of Faculty of Shari`ah, Kuwait University. These answers were published by Al-Muslimun magazine issued on Friday 19/8/1415 A.H which corresponds to 20/1/1995 A.D. They clarify the doubtful matters to my fellow brothers. We say to Shaykh Yusuf, may Allah grant him success and to all the scholars: Quraysh took the properties and the houses of the Muhajirun (Emigrants from Makkah to Madinah) as Allah says in Surah (Qur'anic chapter) Al-Hashr, ﴾(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes

and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad صلى الله عليه وسلم). Such are indeed the truthful (to what they say).)

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The Prophet (peace be upon him) made peace with Quraysh on the Day of Al-Hudaybiyyah in the sixth year of Hijrah (Prophet's migration to Madinah). He (peace be upon him) signed this treaty although Quraysh oppressed the Muhajirun by seizing their properties and their houses because of the Muslims' interests that the Prophet saw behind this for all Muslims whether amongst the Muhajirun or any other Muslims and that this could encourage people to embrace Islam.

Shaykh Yusuf stated the following example, "If a person takes another person's house and drives him out into the desert. The usurper and the person then reconcile with each other in return for a part of the house be given to the original owner..." Shaykh Yusuf said that such reconciliation is not valid. I believe this is strange and is false for undoubtedly, it is permissible for the oppressed to take some of his rights and reconcile with the oppressor, because of his incapability of taking his rights. It is fundamentally admitted that what is not fully realized should not be totally left. Allah (Glorified and Exalted be He) says, (So keep your duty to Allâh and fear Him as much as you can) Allah (Glorified be He) also says: (and making peace is better.) Undoubtedly, it is better for the oppressed to take one or more of the rooms to live in with his family than to live in the open air. Besides, Allah (Glorified and Exalted be He) says, (So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds.) This Ayah (Qur'anic verse) is in case the oppressed is more powerful than the oppressor and is able to take his rights. It is not permissible for them in this case

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to surrender and make peace, because he has the upper hand and is able to take his rights. However, it is permissible for the oppressed to make peace if he is not powerful as stated by Al-Hafizh Ibn Kathir (may Allah be merciful with him) in his explanation of this Ayah. The Prophet (peace be upon him) called for peace on the Day of Al-Hudaybiyyah, when he saw that it was beneficial to the Muslims and better than fighting. He (peace be upon him) is the good example in all his affairs for Allah (Glorified and Exalted be He) says, (Certainly, there has been in them an excellent example for you to follow)

When the Jews breached the treaty and he (peace be upon him) was able to fight them, he conquered them on the day of the Liberation of Makkah. Allah granted him victory and empowered him over them until he forgave them, praise be to Allah.

I hope that His Eminence Shaykh Yusuf as well as my fellow scholars will reconsider this matter based on the Shar`i (Islamic legal) evidences and not according to their emotions. I hope that he would read my replies, which were published by Al-Muslimun magazine on 19/8/1415 A.H that corresponds to 20/1/1995 in which I have clarified that it is Wajib (obligatory) that we perform Jihad (fighting/striving in the Cause of Allah) against the Jews and the others, if it is possible until they embrace Islam or pay the Jizyah (poll tax required from non-Muslims living in an Islamic state) as indicated by the Ayahs

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and the Hadith. It is permissible to make peace when the Muslims are incapable of fighting. This is in following the example of the Prophet (peace be upon him) and adhering to the Shar`y evidence. This

is the path of salvation and happiness in this worldly life and in the Hereafter.

Allah is the One whose help is sought to guide the Muslim and their rulers to all that pleases Him. May Allah grant them deep understanding of religion and holding fast to it! I ask Him to support His Religion and make His Word superior. I ask him to set the affairs of the Muslim rulers right and guide them to rule according to His Shari`ah and beware of anything that contradicts it. He is the One who is Capable of doing so!

May Allah's Peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow him in righteousness!

End of vol. eighteen. This is followed by vol. nineteen which starts with the Book of Sales